

THE CHARITABLE IRISH SOCIETY

Founded 1737

279th Anniversary Dinner

March 17, 2016

Omni Parker House - Boston, Massachusetts

PRESIDENT'S WELCOME, CHRISTOPHER A. DUGGAN

MR. DUGGAN: Good evening, ladies and gentlemen. Good evening. Why don't we get the festivities underway. Good evening and a very, very Happy Saint Patrick's Day to everybody here. This is our 279th Anniversary.

(Applause.)

MR. DUGGAN: And we have the oldest Irish society in the Americas. Now, some of you may have heard this, I certainly did, that the loyal and friendly sons of St. Patrick in Philadelphia just celebrated their 245th Anniversary.

And it was announced in the Irish Times that Ambassador Anne Anderson was going to be their -- inducted this year as their first woman member. Our response to that was it's a little bit late, but I'd also announce that this was the oldest Irish society in America.

And immediately after that came out, I received about 450 e-mails and text messages asking me to set them straight on that, that we were some 40 years older than that, so I did, and their President, John Hannon, and I have become good friends as a result and so I did mention that it was

great that they -- we had women members now for 50 years and we thought we were late, but good for them. But, anyway, are you all having a good time so far?

(Applause.)

MR. DUGGAN: Well, you're all drinking, is that it? Well, you know, intoxication is pretty good, but there are a lot of ways to get intoxicated, right? Not as many of them as good as drinking.

But Baudelaire once said that "One should always be drunk. That's all that matters; that's our one imperative need. So as not to feel Time's horrible burden that breaks your shoulders and bows you down, you must get drunk without ceasing. But what with? With wine, with poetry, or with virtue, as you choose. But get drunk.

And if, at some time, on the steps of a palace, in the green grass of a ditch, in the bleak solitude of your room, you are waking up when drunkenness has already abated, ask the wind, the wave, a star, the clock, all that which flees, all that which groans, all that which rolls, all that which sings, all that which speaks, ask them what

time it is; and the wind, the wave, the star, the bird, the clock will reply: 'It is time to get drunk! So that you may not be the martyred slaves of Time, get drunk; get drunk, and never pause for rest! With wine, with poetry, or with virtue, as you choose!'"

(Applause.)

MR. DUGGAN: We are extremely fortunate that you're not going to be subjected to me all night. Instead, we have with us -- we are very fortunate. We have the acapella choir, the award0winning acapella of Maynooth University in Western Ireland, and they are here waiting to perform for us, please come up, From Ireland. Give them a big round of applause.

(Applause.)

(Orchestra taking their seats.)

(Choir performing.)

(Applause.)

(Introducing members of the choir.)

(Applause.)

MR. DUGGAN: Ladies and a gentleman, one more round of applause for the Maynooth choir.

(Applause.)

MR. DUGGAN: Okay. Last year, those of you who were here probably remember that I get around to announcing and calling for the invocation just about the time that dessert was being served and so my sense of timing matches my sense of Irish geography. But now if I could ask Father Phil, please, to come and join us. Philip Jacobs, who's on our Board of Directors, to give the Invocation.

INVOCATION

FATHER PHIL: The Lord be with you

AUDIENCE: And also with you.

FATHER PHIL: Let us pray. Beloved God, you brought us together to celebrate your apostle, St. Patrick, who came to Ireland first as a slave and then returned to convert the Irish people.

We know that on many occasions we can address you, oh, Father, as our Father in heaven, but on this day it may be risky, lest some here think that you've relocated to Ireland, itself.

We thank you. The gift of Easter which we are approaching, that pivotal point in the life of the Christian faith in which all of the promises and the hope of the resurrection are given to us through your Son's escape from the grave. We

also remember that much of Irish history has seemed to be a series of long Good Fridays and resurrections. We remember especially those who came to our shores in the famine and those in Boston who came to their aid and later to some of the famined descendants or the explosion in Halifax Harbor in Nova Scotia.

We remember also we are approaching the 100th Anniversary of the Easter Uprising in Dublin. We will be elucinated to hear what part is had in the development of Irish freedom and independence.

So on this joyful night we will remember all those who suffer, all those who are in hunger, all those who are in want. Enable us and strengthen us to help provide for those who have less than we are so fortunate to enjoy.

And, finally, we ask you to bless us at this gathering and all of the food that you have brought to us, that we may be more faithful stewards, in your holy name, in Christ, our Lord.

AUDIENCE: Amen.

MR. DUGGAN: Okay. And as we are now about to receive some fantastic food, I thought it

would be appropriate to announce some of the -- a few of the very many wonderful guests that we will have here today.

We are honored to have the Minister of Arts, Heritage and Gaeltacht from Ireland, Heather Humphreys, who's sitting over there.

(Applause.)

MR. DUGGAN: County-General Fionnuala Quinlan.

(Applause.)

MR. DUGGAN: Vice President Meg Laffan.

(Applause.)

MR. DUGGAN: We heard earlier from Joseph Kennedy, Congressman Kennedy from the Fourth District. I know he could not stay for dinner. He apologized for that, but it was great to have him.

Three members of the Superior Court. Dennis Curran, who unfortunately took ill just as he entered and had to leave so we're not going to hear from him today, but Judge Curran and Patrick King, who's a member of our Board, who's around here someplace.

(Applause.)

PRESIDENT DUGGAN: And Justice Thomas
Connolly from the Superior Court.

(Applause.)

MR. DUGGAN: And three representatives
from our General Court. Chris Walsh in the Sixth
District, Middlesex. Chris.

(Applause.)

MR. DUGGAN: And Representative Kevin
Honan, from Suffolk.

(Applause.)

MR. DUGGAN: And representative John
Mahoney.

(Applause.)

MR. DUGGAN: And with that, I would
now like to call on Mary to come up and to do our
Anthems of the United States and of Ireland.

(National Anthem of America
and National Anthem of Ireland
by Mary C. Henderson.)

(Applause.)

MR. DUGGAN: Sit down, eat, enjoy.

(Dinner served.)

MR. DUGGAN: A couple of orders of
business while dessert is being served. First of

all, I mentioned that the -- that our Society has a long and very distinguished history being formed in 1737 by 26 Presbyterian ulstermen to develop a camaraderie and to support others who were coming to our shores for new life, prosperity, hopefully hard work and freedom.

And for its first hundred years or so, our focus was basically on supporting Irish immigrants, but now it is our pleasure to support anybody who needs immediate assistance and aid in emergency circumstances, people who are coming to this country to share their talents, to build a new life for themselves and their family and that's what we do.

We are unique in that way and we are proud of it and it is inherently an Irish position, very much part of the Irishness of all of us, whether we are actually from Ireland originally or Italy or Haiti or any place like that.

But, anyway, our resident historian, Catherine Shannon, has put together an excellent booklet that you have on the way out. The first 150 years of our organization. She's working on the next one now. She is, seriously. Where's

Catherine? Catherine.

(Applause.)

MR. DUGGAN: This is excellent, and it is really good and please take one on the way out. You will learn an awful lot about our Society and the people who came before us and hopefully encourage others to join us to keep this organization going.

Next year will be our 280th Anniversary party. We hope to see you all there and many more, and we're 20 years away from a 300th Anniversary celebration. There are very few other organizations, save our good friends, the Scotts. Richard Lockhart over there. I want to say --

(Applause.)

MR. DUGGAN: -- a shout-out to Richard Lockhart, who is the President of the Scotts Charitable Society and although I brag that we're almost 300 years old, they are, like, 60 years older than we are and they're very --

(Applause.)

MR. DUGGAN: And if anybody wants to have a little handout so they can give it your friends or other people who may be interested in

what we do, we've also put together a small brochure with goodwill doing service and please take that and spread it around so that you can tell all of your friends and people who may want to come next year or may get involved in our other programs as we run them and it may help us help other people.

Now, it is our tradition and has been for centuries to toast some of the governments and others who support freedom and democracy and support who we do and we hope we support them. So now I would like to call up Representative Kevin Honan.

(Applause.)

MR. DUGGAN: Our tradition is to give a toast and for someone to respond to a toast, and we are honored to have Representative Honan here to respond to the toast.

And so if you will raise your glasses with me, a Toast to the Commonwealth of Massachusetts. In our proud and honored Commonwealth, we've fostered and developed the democratic ideals, practices and traditions that have made our country great.

Mindful of these historic achievements, may the sons and daughters of the

Commonwealth of Massachusetts prove ever-worthy of their glorious heritage by continuing contributions to the happiness, prosperity and security of the land we love and by service to those who do not share the amended gifts that many of us have. To the Commonwealth of Massachusetts.

MR. HONAN: Thank you. I want to welcome all the Mulligans here, all Mulligans who are over 6-foot 4. They all go to Holy Cross.

It's a pleasure to be here to respond from the Commonwealth, and I of course want to mention my dear friend, John Mahoney, from Worcester, my dear friend, Chris Walsh, from Framingham and Maura Doyle from Dorchester, who is the clerk of the Supreme Judicial Court.

(Applause.)

MR. HONAN: Again, thank you for inviting me to respond on Saint Patrick's Day as we toast the unyielding compassion of The Charitable Irish Society.

For 279 years you have worked to settle the travelers, assimilate the newcomers and provide services to those in need. It was this -- it was the evening of February 18th of 1847 the

Mayor of Boston, Josiah Quincy, Jr., convened a special meeting at Faneuil Hall to discuss what the city could do to bring aid to the starving people of Ireland.

It was a time when the sensibility of the whole country was awakened by the thought of thousands of fellow beings perishing for want of food. It was the time of the famine.

Joshua Stevenson, a prominent member of the Whig Party and close friend of Daniel Webster rose and spoke. The voice of distress has come to us from a foreign shore but not from a foreign tongue.

The response to it from the City of Three Hills will be no empty echo. He continued, the tumult of the ocean which is rolling between the sufferers and us is not loud enough to drown out that voice.

The City of Boston and the Commonwealth of Massachusetts have long had a long-standing affection and connection to the people of Ireland and while there have been challenges along the way, this organization has persevered and because of this, the people of Ireland who arrived

in this city were able to prosper. Your success has been our success. Tonight is about celebrating our culture, our faith and our heritage, but for those of us gathered here tonight it is also a night to reflect on what charity means to the Irish and to the Irish-Americans. Charitable values begin with the Irish mother and my mother, Mary, is here with us tonight.

(Applause.)

MR. HONAN: My mother's political and civic engagement taught me to get involved in politics and that the American way was to participate and as you participate, you treat all people with dignity and compassion.

My grandfather, Andrew Doyle, who immigrated from Mayo was a laborer who was also the President of the Shifang Society of Boston in 1927. He also served in the United States Army in World War I. He was drafted before he was a citizen.

My grandmother, Eileen Doyle, came here from Cork and she opened a nursing home in Newton. Her sister, Anna McCarthy, was a decorated veteran of the Irish Rebellion of 1960. Anna was a captain in the 2nd Battalion of the 3rd Core

Brigade. She holds the Irish Military Service Medal for her work as a nurse. My father was born in County Clare and he came here in 1949, and he was also drafted into the United States Army before he was a citizen during the Korean War.

So I raise my glass, in a moment, in this special year, 2016, to the Charitable Irish Society to recognize and celebrate the centuries of charity and support that you have bestowed upon the individuals and families and your continued charity for all immigrants that find their way to America.

As Mayor Josiah Quincy said on that February night at Faneuil Hall, quoting Shakespeare, the call for charity is not confined to its recipients. It is, in fact, twice blessed. It's blessed by those who give and those who receive.

So on behalf of the Commonwealth of Massachusetts and my two colleagues who are here, I want to thank you for all you do on behalf of a grateful Commonwealth and with that, I'll toast you.

(Applause.)

MR. HONAN: Thank you.

(Applause.)

MR. DUGGAN: One of the great things

about this organization is we really were one of the first ecumenical organizations.

When this was founded in 1737, it was founded by, as I said, 26 Ulster Presbyterians, and originally you had to be Irish and you could not be Catholic to be a member. Many of us here may not qualify anymore, but we're over that.

But we are so ecumenical now that not only do we take Catholics and Protestants and Zoroastrians and people of all faiths, but we hear that we'll also take people who are affiliated with Holy Cross and that's great. No, it's great.

And we are very excited, those of us who have a Boston College background are very excited that our brothers that graduated from college at Holy Cross go on and win the NCAA Basketball Championship.

We were going to have a Toast to the City, as I mentioned, as we always do. Unfortunately, Dennis Curran was taken ill, and he could not respond to the toast, but I'm going to give a Toast to the City anyway in just this part. I was reading a book the other day called "Literary Landmarks of Boston," published in 1903, which

should tell you that I really have too much time on my hands, but I came across this remark, and it says This ancient city is well worth a long ramble not only for a certain historic -- important historic landmarks but also for impressions of several lasting quarters where live al fresco style but enterprising and industrious and various nations and peoples from all over the world.

It was written by a person named Lindsay Swift, and it really captures what our city was in 1900 and what our city is now in 2000, so I ask you to raise your glass with me now and toast to the health and longevity of the City of Boston.

(Toast.)

MR. DUGGAN: One of the great things about being -- having the position that I have is you get to meet an awful lot of people, and I thank you for asking me to do this. I really do. I have really enjoyed it quite a bit. I've been blessed to meet a lot of different people.

I was reading -- and we'll here in a few minutes from Diarmaid Ferriter who wrote a spectacular book on the Rising and its aftermath called "A Nation and Not a Rabble." But in it he

quotes from a member of the IPP, the Irish Political Party, and the question was put, what was the real legacy, what were the problems of the War of Independence, and the answer was striking to me as I read it. The answer was it led the Irish and the English to look at each other with doubtful eyes.

I mean, think about that. By that time it had 750 years or more of history. I mean, since the invasion of Ireland by Henry, II. And, yet, this leader, a Protestant leader, was saying that one of the problems with the War of Independence was it led the two countries, the two nations to look at each other with doubtful eyes.

Well, I'm glad to say one of the things that I've been really blessed with as I've been able to work with Consul General from United Kingdom, Susie Kitchens, who, unfortunately, couldn't be here tonight. She was going to be, but she was taken ill.

But we do have the President of the British Society, Charles Singer. Charles, are you here? And it's my honor to introduce you to the President, and he's been wonderful to work with and we're so happy that you're here to join us. A toast

to Charles.

(Applause.)

MR. DUGGAN: We are honored tonight to have with us the Minister for Arts, Heritage and the Gaeltacht, Heather Humphreys. Heather was elected in 2011 in the general election to Ireland as a T.D. for Cavan-Monaghan, Cavan-Monaghan constituency.

She was the first woman ever to be elected for Fine Gael from that constituency. She is the only -- I believe the only Presbyterian member of the Irish Parliament, correct me if I'm wrong.

She has been in the politics since at least the -- her election into the City Council in Monaghan in 2003. She was twice reelected, and she has served previously as the Chair of the Council of Strategic Economic Policy Committee on Planning and Economic Development. Prior to that, she worked in the Ulster Bank in the banking industry.

One of her duties as Minister of Arts and Heritage was to coordinate the celebration of -- all of the celebrations of the 1916 Easter Rising, and we are, very, very honored to have with us Minister Humphreys to respond to the Toast of

Ireland. Ms. Humphreys.

(Applause.)

MR. DUGGAN: So if you would raise your glasses with me, please. To Ireland, a small sea-bound country in the Western world whose scholars and missionaries molded the intellectual life of all of Europe, modestly we say that, and who gave the most distinguished professors to the most famous universities on the continent.

The people of America with abundant contribution of poets, thankfully, and clergy, merchants and mechanics, farmers and framers of our nation and a generous Celtic tradition that has continued to bless the world with glory and honor. We, as descendants of these fine people, pay tribute to Ireland.

(Toast.)

MS. HUMPHREYS: And thank you, Chris, President Chris Duggan, ladies and gentlemen. I would like to thank you for the kind invitation to celebrate Saint Patrick's Day with you this evening and for the opportunity to address this gathering. It's a great privilege and an honor to respond on behalf of Ireland and to represent the Irish

Government in this great City of Boston, but particularly here tonight among members of the oldest Irish organization now in its 279th year.

Chris referred to the Presbyterian ulstermen who founded this organization, so 279 years later as a Presbyterian ulsterwoman, I am very pleased to be here this evening.

(Applause.)

MS. HUMPHREYS: I know that The Charitable Irish Society has a very long record of assisting Irish immigrants settling into this city.

Through the years you have also promoted the interests of the Irish people and their culture and heritage. In both respects, you have made an important contribution to further endeavoring Irish interests in America.

Many people in this room continue to work hard in supporting Irish immigrants, be they older and vulnerable members of our community or the undocumented. In reaching out to those immigrants most in need, I know that you work in close cooperation with the Irish International Immigrant Center and the Irish Pastor Center that I visited earlier today.

So I would like to express our sincere appreciation of the -- from the Irish Government for your caring, community spirit and the great work you do in supporting Irish immigrants often at their -- in times of greatest need.

As you know, the Irish Government, at times its highest priority is assisting our community abroad. We are very proud of the contribution which Irish people have made and continue to make in this country.

By celebrating the success of many of those who have settled here, we are, however, deeply concerned about the vulnerable circumstances of the undocumented section of our community.

And while the immediate prospects or progress on immigration reform are not as good as we would hope, I assure you that we are committed to working for comprehensive immigration reform and to opening legal pathways for migrants to come to the U.S. saint Patrick's Day is, of course, a time of celebration in Ireland and for all those of Irish descent and affinity around the world. This year is particularly special, as Ireland is commemorating the Easter Rising of 1916, a key moment in our path

to independence.

This could not have happened, of course, without the support of the United States. Indeed, in the Proclamation which was read by Colin Pearse on the steps of the General Post Office in Dublin, this country is the only one specifically mentioned speaking of the support of our excised children in America, our reference to the many millions of our diaspora in this country who supported the cause of Irish freedom for generations.

Ireland 2016, the program that commemorates events which I have the honor of leading, is well underway. From the outset, I was very clear that I wanted our commemorations to be inclusive, to be respectful and appropriate.

I'm delighted with the engagement of citizens both across Ireland and across our global diaspora in our commemorative program. There are more than 2000 local community events which are being held right across Ireland. The week after next the major state ceremonies and huge public events will take place over Easter weekend in Dublin and other historically significantly locations.

It's the combination of an awful lot of work, and I have to say I am looking forward to it.

These are the citizens commemorations of Irish people who come together to remember our past, reflect on our achievements over the last hundred years and look ambitiously and reimagine our future.

Ireland 2016 includes a very significant international program which will commemorate Easter 1916 and present Ireland on the last 100 years of our history and culture to the world.

The commemorations are also an opportunity to mark the influence that Ireland's diaspora has had across the world and to celebrate the continued close ties with the vibrant diaspora we have today.

We are delighted to be sharing these events with so many international communities, and I'm especially pleased to learn that the plans for commemorating the Rising here in Massachusetts, this most Irish of states. I would like to particularly thank the staff here in the Irish Consulate, whom I know have been doing a huge amount of work to ensure

that the events of 1916 are commemorated here in Boston.

I would also like to thank Professor Diarmaid Ferriter, who we will be hearing of this evening, for his work as a member of the Irish Government's Expert and Advisory Group of the commemorations.

The Expert Group has played a very important role in ensuring that the Government's commemorative program is inclusive and respectful and, of course, historically accurate, and I have to say that their advice and their guidance has been invaluable.

I look forward to hearing Diarmaid speak this evening and to attend the International Conference Easter 1916, a terrible beauty is born at Boston College this weekend.

Diarmaid, of course, is a renowned and highly respected historian, and he actually tells it as it is so you're in for a treat this evening.

Over the weeks and months ahead we will look back over the past 100 years, remember 1916 and celebrate the achievements of the last century up until today. We will also take this

opportunity to look to the future and together create a vision of the Ireland we would like to see a hundred years from now.

So I would like to finish by wishing you all a very Happy Saint Patrick's Day, and I want to just wish the Charitable Irish Society well with your invaluable work and thank you, again, for your hospitality this evening, and I call on you to toast Ireland.

(Toast.)

MR. DUGGAN: And before you go, Minister, before you go, we have for you, as everybody here knows, I think, our charitable arm is called the Silver Key Society and, by the way, as long as I'm here, if any of you have any extra money that you don't know what to do with, you know, couple thousand dollars, \$10,000, if you would like to donate that to the Charitable Irish and our Silver Key Society, we would be more than happy to take it if you want to give it to me in small, unmarked bills, but we do give out in honor of the people who have done especially good work in commemoration of the actual Silver Key, there really is a Silver Key that's kept over at the Mass.

Historical Society, and we have for you, Minister, a duplicate of the Silver Key, and thank you very much.

MS. HUMPHREYS: Thank you.

(Applause.)

MR. DUGGAN: Okay. Very quickly, we're going to finish up with dessert and then after dessert, we will hear from Professor Ferriter, but while I'm doing that, as long as people are serving here, or they will be in a minute, let me just say some thank you's that I need to say.

First of all, we have had a tremendously active Board of Directors. We have a very big Board. We've met once a month or more over the past 12 months. We have served the communities in most urgent need. We can do the things and turn around requests very quickly and we've done that.

But any members of the Board, if you would stand up and we could all give you a round of applaud. I really appreciate the efforts that you give to us.

(Applause.)

MR. DUGGAN: Specifically, I'd like to call out a couple of our officers. Connell, Connell

Gallagher, who's sitting over here, who's our Vice President. Where'd he go? Oh, there he is right over there, who has done wonders with our new website and with our publications and giving us our, you know, prominently mentioned in The Irish Emigrant and he's just a joy to work with, so I really appreciate your efforts, Connell. Thank you very much.

(Applause.)

MR. DUGGAN: Our Secretary, our wonderful Secretary, Margaret Flagg. Margaret. Poor Margaret.

(Applause.)

MR. DUGGAN: She is tasked with actually having to try to record what it is that I say during these meetings, some of which we have by telephone when we're not meeting live and in person, and has turned out this remarkable record.

And the minutes of these meetings are fantastic. They're now going to be put on-line. They are kept in the Massachusetts Historical Society. Some are now up at Boston College where our archives are, and this will create a real excellent record for future generations when people

are up here celebrating the 400th Anniversary of the Charitable Irish, but for all of the work and all of the long hours that Margaret Flagg puts in, Margaret, thank you very much.

(Applause.)

MR. DUGGAN: And Megan Carroll, our Treasurer. What happened to Megan? She was here a second ago. Megan. Megan has spent two years trying to do the impossible, which I can't do, like balancing the books and stuff. You've done a great job with that. I can't tell you how this was when she took over, but right now it is down to the penny in three different counts.

She has spent an incredible amount of time, has always responded when I send her, like, e-mails at 2:00 and 3:00 in the morning as I want to do, and it is amazing that she hasn't just thrown things at me but she hasn't and, Megan, I very much appreciate that. Thank you very much.

(Applause.)

MR. DUGGAN: All right. So enjoy dessert and we'll be back right after dessert.

(Pause.)

MR. DUGGAN: Okay. So that leaves us

to the Toast to the day that we celebrate, Saint Patrick's Day.

Today we celebrate a humble and energetic saint whose amazing life and legacy is cherished by all Irish people at home and throughout the world.

The story of Patrick's youthful capture, his enslavement, his escape and his growing commitment to Christianity and to the eventual -- his eventual return to Ireland as a bishop; who successfully transformed his former tormentors, has inspired people of all backgrounds across the world who are committed to freedom and understanding among peoples for 16 centuries.

Devotion to Saint Patrick has no secretarian boundaries in Ireland. Patrick's burial site in County Down is sacred ground to Catholics and Protestants.

On this day in 2016, almost 18 years after the signing of the Good Friday Agreement, we pray that Patrick's profound message of an example of forgiveness and reconciliation will continue to inspire all of those in Ireland and beyond who seek to secure permanent and lasting peace to the island

of Ireland and to the wider world. Ladies and gentleman, if you would rise, please, and join me in a Toast to the Day we Celebrate, Saint Patrick.

(Toast.)

MR. DUGGAN: You can be seated now. You don't have to stay standing. It is now my honor, really, to introduce you to our feature speaker this evening who will respond to that toast, Professor Diarmaid Ferriter.

Professor Ferriter is a professor of modern Irish history at the University College, Dublin where he's been since 2008.

In 2009, he was the visiting Burns scholar at Boston College. His main research interests are the social, political and cultural history of 20th Century Ireland.

He also has a weekly column -- he's also a weekly columnist for The Irish Times. His publications, I told you about one of them, a spectacular book reexamining the Rising and its aftermath, "A Nation and Not a Rabble." It is a wonderful, truly a wonderful book and I urge you all to get it, but there's another book that I have with me. In 2007, I believe, he wrote a book called

"Judging Dev," which is this book here, a reexamination of the life and times of Eamon de Valera.

Now, as an American, an Irish-American, I grew up in a family where Eamon de Valera was the fourth person in the trinity, and it surprised me when I started reading this book that that might not actually be so.

But it's a wonderfully balanced analysis of de Valera and Michael Collins and the struggles that de Valera dealt with and his many accomplishments, as well as his failures, so a terrific book and I recommend both of them highly to you.

In 2013, I'll just say one other thing about Professor Ferriter before I ask him to come up here and respond to the toast, he played a leading role in the Democracy Matters group, which is a group that successfully campaigned against Government's proposal to abolish the Irish Senate.

The proposal was, fortunately, defeated by a referendum in October of 2013, and we are very, very fortunate and very honored to have Professor Ferriter who will talk to us about issues

involving the Rising and its aftermath.

(Applause.)

MR. DUGGAN: Thank you.

MR. FERRITER:

Chris, President Duggan, I want to also acknowledge the Board of Directors and the committee of the Charitable Irish Society, Minister Humphreys, Consul General, state representatives, learned judges and most importantly, of course, ladies and gentlemen, on this very special night for the Irish everywhere. It really is an honor and a privilege to be here.

I'm particularly grateful for all of the organization that has gone into tonight. Such a wonderful evening, and I know a huge amount of hard work was involved in making it all possible, and I want to thank in particular Catherine Shannon, the wonderful Catherine Shannon.

(Applause.)

MR. FERRITER: Catherine was the first to send the invitation to me to come here tonight, and Catherine is a remarkable woman and she's a

resilient woman. In 1990 in Dublin, I was 18 years of age. I was able to vote for the first time, a very important rite of passage, and the first vote that I cast was for Mary Robinson, who went on to become President of Ireland.

And that was a very significant election for all sorts of reasons, not least because Mary Robinson became the first female president of Ireland but of course if you're familiar with the history of the Charitable Irish Society, you will be aware that Catherine Shannon was the first woman to be elected President of The Charitable Irish Society in 1990, the same year as Mary Robinson --

(Applause.)

MR. FERRITER: You never know, Catherine. You might be getting a call from Hilary Clinton soon!

This year is going to see an unprecedented commemoration of the 1916 Rising, which has been mentioned various times tonight. An interesting question is how this commemorative space has opened up and how it has become so wide and so big in recent times in comparison to what was there

previously. This centenary is being taken very, seriously. As the Minister has said, there is a level of public engagement with the legacy of the 1916 Rising that has not been witnessed before.

And we need to think about what has been involved over the various decades in remembering 1916; the whole process of remembrance, or what Toni Morrison, the novelist, referred to as re-memoration, a very interesting mix of memory and commemoration.

Looking at that fluctuating status of 1916 and how it has been viewed at various stages also involves looking at difficult years where it seemed many wanted to forget or avoid 1916 and its legacy

There have also been times when it seems the 1916 Rising has been ripe for re-imagination and for reinvention, a reminder that commemoration tells us as much about contemporary currents and contemporary impulses as it does about the past.

Indeed, sometimes commemoration will tell us a hell of a lot more about the present than it does about the past. Sometimes, by emphasizing the dangers of history getting lost in the midst of commemoration, historians have to be party-poopers when it comes to commemoration and commemorative priorities. But in relation to

its status and perhaps its fluctuating status at various stages over the decades, why is it so important in 2016 to look at how the legacy of 1916 has been dealt with?

Partly because looking at that theme invites us to examine different aspects of state, society, economy and culture at various stages in Ireland over the century since the 1916 Rising.

It also illustrates a lot of the themes, impulses, and controversies associated with the contested legacy of 1916, some of which still resonate. It would be an exaggeration to say that the 1916 Rising is no longer a controversial issue. It is in many respects, and it's one of the reasons that the 1916 centenary is going to hold so much interest for so many people.

This raises an obvious question at the outset: Why did the 1916 Rising matter? What was the significance of the Rising? I'm aware that some of you will be much more familiar with the finer details of the Rising than others. It was the biggest single military rebellion against British rule in Ireland over the last 200 years. It also was a huge surprise. Only a small core group

were aware of the plans for rebellion in Dublin in 1916. Only in the region of 2000 men and women actually fought in Dublin in 1916.

It was audacious. It caused a shock. It threw down the gauntlet. It was a Great challenge to the British empire, then the largest empire in the world, but I would also argue that the 1916 Rising, while dramatic and audacious, was also born of despair.

For all the talk of the future Irish republic, of the Proclamation of 1916, of the declaration of equality, it was also a response to a despair, a despair that generated a belief something desperate was necessary in order to try and light a spark that could become a flame for Irish freedom.

Those who planned the rebellion in 1916 were well aware that this would not be a popular event or a popular gesture. They were well aware that they did not have public opinion on their side. They were well aware that at the time of the 1916 Rising there were 146,000 Irishmen serving in the British Army, and there were, of course, all of the women they left behind also, the "separation women" as they were known, who reacted in a very

hostile way, by and large, to the 1916 Rising.

So while there was optimism about what might be achieved, there is also the

Rising as a response to despair. There were those who believed that this was the last chance to save a sense of Irish destiny, a sense of Irish identity.

There were and are those who regard the 1916 Rising as the founding act of a democratic state- as the foundational moment of the modern Irish Republic, the birth of the modern Irish Republic.

There were and are also those who see it as the bloody conspiracy of an unelected minority who did not engage in any process of consultation, who did not seek any kind of mandate.

We need to put these perspectives in some kind of context. What do revolutionaries not do in the late-19th and the early-20th Centuries? They did not look for mandates. They did not consult. But that also left a very contested and very difficult legacy in relation to the role of violence in Ireland. You also have then the question of who was affected by the 1916

Rising; consider

the area of Dublin City where the fighting was most heavily concentrated:

485 people were killed in Easter week 1916, a drop in the ocean compared with the scale of the slaughter internationally during that period; the period of the first World War, but that is not the point. Compared to the anonymity of first world war carnage, the 1916 Rising- urban warfare- created its own stage, and its impact reverberated beyond the numbers affected.

But what is indisputable is that the largest category of victims in

1916 was the civilian category. 256 of those 485 killed were civilians; civilians who had not asked to die for Ireland.

These deaths in overall terms, as I mentioned, are very insignificant when you consider the crude numbers game associated with death in the first World War. Indeed, that Easter week alone, 600 Irishmen died on the Western front fighting with the British Army.

But the 1916 Rising made an impact beyond its numbers and, indeed, beyond the number of fatalities. As I mentioned, What the rebels had in Dublin in 1916 was a stage to themselves. When you consider the anonymous, industrialized slaughter of the first

World War, you'll get an appreciation of why the
rebels in Dublin made such an impact. The Rising

was almost consciously staged as a drama. The military strategy that was involved was not particularly sophisticated - the idea of insurgents locking themselves into key city-center buildings and waiting to be removed or waiting to see how the British authorities, the British forces, would react - but it did have, of course, that element of drama.

Nowhere was that more apparent than in the occupation of the General Post Office in the center of what was then Sackville Street, now O'Connell Street, the main thoroughfare in Dublin City Centre.

So the military strategy had that element of drama and, So indeed, did the Proclamation of 1916; it had elements of war propaganda, elements of timeless republican values in relation to equality, in relation to social progress.

Its particular promise in relation to Women was that they would be granted a vote in the new Irish republic, that they would be granted a suffrage at a time when women did not have the vote in Ireland was striking; the fact that it was addressed to Irishmen and Irishwomen on equal terms was a very significant development in 1916. 1916 also mattered

because it destroyed the Home Rule project that had been the dominant project of Irish constitutional nationalists' since the 1870's and the 1880's.

In the aftermath of the 1916 Rising, Home Rule as a political project was essentially dead. Home Rule as a project that looked or sought for devolution within the British empire, a Home Rule parliament that would retain the imperial connection.

1916 also mattered because it became the first step in a War of Independence that gathered momentum in the aftermath of the Rising period also

This

witnessed the partition of Ireland in 1920, the creation of the new state of Northern Ireland, and then the Great Compromise of 1921 that brought an end to the War of Independence, the Anglo- Irish Treaty that was signed between representatives of the Irish Government and representatives of the British Government in December 1921, the compromise that destroyed the unity that had existed in the Irish Republican Movement, the Sinn Féin political party that represented, it seemed, the ideals and the

aspirations of the 1916 Rising.

What came after that, of course, was civil war from 1922 to 1923, and the question arises in that context: where lay the spirit of 1916? Where lay the dreams, the aspirations of 1916 in the context of a civil war? How exactly was 1916 going to be remembered as a result of that civil war?

1916 had also created icons. You'll be familiar with many of them, especially the seven signatories of the 1916 Proclamation who were executed after the Rising. There were also three-and-a-half-thousand people arrested in the aftermath, a spectacular miscalculation on the part of the British Government.

You'll appreciate that if only 2000 people were involved in fighting in the Rising, arresting 3500 suspects was not the wisest of moves, and the executions and the imprisonments certainly played a role in turning public opinion in favor of the gesture of 1916. And what of those survivors who became icons? Eamon de Valera, the sole surviving commandant of the 1916 Rising, was able to build much out of his status as the sole-surviving

commandant.

You also have the question of what it meant beyond Ireland. In a way, the 1916 Rising ensured that it became the Irish equivalent of America's 4th of July.

The idea that it was a tipping point, the idea that it was a transformative moment that led to a new reality and a changed politics

But we have to be conscious of the broader context; that broader context of the first World War. The 1916 Rising would not have happened had it not been for that violent backdrop of the first World War and the belief by the organizers that this was the time to strike, and those who were motivated by the outbreak of the first World War to do something drastic, to do something dramatic in Ireland in 1916.

The reference that has been made earlier on in the Proclamation to the exiled children of America; that indicates a consciousness and a recognition that this was a rebellion that was partly fomented by those in exile and that it needed outside assistance. John DeVoy, for example, in New York, the leader of Clan na Gael, was an instrumental figure in the planning

of the financing of what became the 1916 Rising, Clan na Gael raising in the region of \$100,000 at that time in the run-up to the 1916 Rising.

And you also have then the response of President Woodrow Wilson, who was doing some ducking and diving when it comes to the Irish question at this time.

Wilson was very conscious of his own Irish ancestry, very vocal about that at various stages, but also someone who was very reluctant to engage in demands for leniency to be shown towards the 1916 rebels because of the reality of American politics and the reality of the politics of the first World War at that time.

In relation to a campaign for clemency, he suggested in his own words, it would be "inexcusable for me to touch this. It would involve serious international embarrassment".

Another important theme during that period was the question of the compatibility of American patriotism with pride in Irish heritage and Irish political demands. Indeed,

The Charitable Irish Society was very vocal in 1918 in pushing Woodrow Wilson to recognize the Irish

claim to self-determination when it came to the close of the first World War.

But the connections went deeper than that. Five of the seven signatories of the 1916 Proclamation spent crucial periods of their lives, of their careers, in the United States of America. Tom Clarke, who I mentioned, the eldest of the Rebel leaders in 1916, was a naturalized citizen of the U.S.

Patrick Pearse had come here in 1914 where he had honed some of his communication skills. The idea of being able to work the audience was a crucial part of the formation of Patrick Pearse and the idea of being able to communicate what became ultimately his revolutionary message.

The United States was the only country that was specifically mentioned outside of Ireland in the 1916 Proclamation and, yet, the legacy and the remembrance became very, very difficult in the decade afterwards because of the Civil War, which while causing great tragedy in Ireland was also greeted with great consternation in the United States.

Solemn remembrance of 1916 was often undermined by its contested legacy, by

the

idea of politicians and other individuals trying to make political capital out of that contested legacy.

What we get in relation to commemorating 1916, in the words of one

historian, Clair Wills, in the decades after the Rising, is a mixture of "pious reverence and political point-scoring"

There was also occasional satire.

In 1924 for example, Dublin Opinion magazine, the leading satirical magazine in Ireland at that time, reacted to a discussion about the potential for tourism in the new free state of Southern Ireland that had been created by the Anglo-Irish Treaty.

There was a concern that there wouldn't be enough quality hotel bedrooms in Ireland of 1924, that a tourist infrastructure was necessary. And Dublin Opinion printed a cartoon of the GPO, the General Post Office in Dublin, and included the caption "Accommodation is not a problem in this city. This building held 30,000 patriots in 1916". -the idea that there were many who were despairing of the Rising at the time but then came to champion it to the extent that they insisted they had

been in the GPO in 1916. We now know from the most recently released records that there were 508 people in the GPO in 1916; certainly not 30,000!!

The 1920's also witnessed the Re-emergence of the defeated Irish republicans of the Civil War, through the formation of a new political party, Fianna Fáil

raising the question as to how this new party would deal with the legacy of the 1916 Rising and what transpires towards the end of that decade are rival parades and parallel commemorations from both sides of the civil war divide

De Valera, the leader of Fianna Fáil, insisted he would not take part in the state commemorations of 1916 that had been inaugurated in 1924. He led, instead, his republican supporters to Glasnevin Cemetery on the outskirts of Dublin City to the graves of some of the dead republicans and insisted " While the task to which

they devoted themselves remains unfulfilled", it would be completely inappropriate for us to be involved in state commemoration. But commemoration was just about politicians. It was also about playwrights and writers and how they were dealing

with the legacy of 1916.

Sean O'Casey, for example, the great Dublin playwright, in 1926 was associated with one of the most dramatic events in the history of the Irish National Theater, The Abby Theatre. He had written a wonderful play called "The Plough and the Stars," and it was staged in 1926, the 10th Anniversary of the 1916 Rising, and it led to a riot because O'Casey was not interested in the stained-glass approach to the 1916 rebels.

O'Casey was interested in exploring the impact it had had on the civilians in the tenement slums where most of the fighting was concentrated.

The same year that he wrote "The Plough and the Stars," his representation of 1916, he wrote a letter to a correspondent, and he maintained " it isn't a question of English culture or Irish culture when it comes to the inanimate patsies of the tenements, but a question of life for the few and death for the many". This was at a time when 800,000 people in Ireland in 1926 were living in over-crowded accommodation. Now, O'Casey was attacked by some of the veterans of 1916 and their relatives; by the

Keepers of the Flames who accused him of "making a mockery and a byword of a revolutionary movement". He wasn't doing that. He was trying to shine a light on the dark interior of the reality of what Easter week 1916 meant in practice for different individuals.

O'Casey was very hard on some of that revolutionary generation, not just for artistic reasons or not just for social reasons, but because he, himself, had been a player in socialist politics and believed that Irish socialism had been sacrificed on the altar of Irish nationalism, and he wasn't necessarily a supremely objective witness to history, but he did raise some interesting, challenging questions.

In another letter he wrote in the 1950's looking back on this period, and on the controversies associated with his play, he wrote " We need to be careful of personal idealism, good and well-intentioned as it may be, its flame in a few hearts may not give rise to new life and hope for the many but dwindle into ghastly funeral pyres". He was underlining the extent to which that generation had difficult questions to face about the gulf between revolutionary rhetoric and the reality of the Ireland they were living in.

Rows over commemorating 1916 continued in the 1930's. The unveiling of a Statue of Cuchulainn at the General Post Office in 1935 led to a very heated controversy over who was controlling the legacy of 1916. This sculpture was to be a centerpiece in the General Post Office.

De Valera at this stage was in power and William T. Cosgrave was the leader of the opposition. Cosgrave refused to attend the unveiling of this Statute of Cuchulainn on the grounds that commemoration had become too partisan and that Fianna Fáil was seeking to claim ownership of the 1916 legacy.

"The time is not yet ripe", he said, "for sober reflection. Bitterness, suspicion and envy we have in abundance. Our national humiliations cannot be hidden by the lifting of a bronze veil from the Statue of Cuchulainn". The United Ireland newspaper that supported Cosgrave's stance went further and editorialized that "it is almost unseemly, if not indecent when political parties engaged in a figurative scramble for the bones of the patriot dead". That assertion was one that was to resonate at

various stages in relation to 1916.

But De Valera also had his own challenges. The 20th anniversary of the Rising in 1936 was also the year that his government made the Irish Republican Army, the IRA, an illegal organization.

The IRA was also maintaining that while the task to which the 1916 rebels had devoted themselves remained unfulfilled, the IRA would have to continue its work, but De Valera of course at this stage is committed to a constitutional path.

So there was this difficult balancing act going on in relation to the legacy of 1916, and the same challenges were there in 1941 for the 25th Anniversary of the 1916 Rising. The Irish quest for sovereignty, for independence for Southern Ireland was taken to its logical conclusion with the announcement that Ireland would remain neutral during the second World War which created great tension between Ireland and the United States and, of course, between Ireland and Britain.

But De Valera was adamant that you had to be able to implement an independent foreign policy if you had any real claim to being independent.

How is the 1916 Rising remembered in the midst of international conflict? By emphasizing that the sovereignty that now existed in Ireland to the extent that neutrality could be declared, was as a result of what was begun in 1916.

But De Valera thought it would be inappropriate during the period of the second World

War to have a very elaborate military ceremony to commemorate the 25th anniversary of the Rising in 1941,

though many of his colleagues ensured that there was a significant commemoration in 1941.

But De Valera also made broadcasts about the IRA, which at that time was engaged in a bombing campaign in Britain. There were IRA hunger strikers who died on a hunger strike in Ireland during the period of the second World War, and De Valera insisted they had no moral right to claim a mandate from 1916; that the campaign that they were engaged in could not be "substantiated by an appeal to the facts of 1916 nor to the sentiments of the leaders of 1916."

There were also questions raised at that time, the 25th Anniversary of the Rising, about what has not been achieved. Sean O Faolain, for example, the great Cork writer, writing in 1941,

insisted "if there's any cleavage amongst us today, it is between those who believe tradition can explain everything and those who believe that tradition can explain nothing. We are living during a period of conflict between the definite principles of past achievement [of 1916] and the undefined principles of current ambition."

Where were the projects, the plans for the future? Where was the promise to deliver on the 1916 Proclamation? O Faolain wondered if James Connolly, the iconic socialist leader who was executed for his role in the 1916 Rising and who had signed the Proclamation, would be happy with the Ireland of 1941? And the veterans of 1916, as they become old men and women, have their own concerns about ensuring that their sacrifices, that the message of 1916 survives.

There are heartbreaking letters in the Irish National Archives from the late-1950's and early-1960's written by old IRA veterans who feel they're not appreciated anymore, who feel that a younger generation do not have enough understanding or enough knowledge about 1916.

Two men from an old IRA brigade wrote to Taoiseach Sean Lemass in 1962. They were concerned about the proliferation of small

parades to commemorate 1916.

The public, they wrote, "had become so used to handfuls of old men marching behind faded Irish flags that they no longer even turned their heads to look". Indeed, some of them in their motor cars were "hooting them out of the way with contempt", in the words of those veterans.

Lemass had his own struggles in the 1960's over how to deal with the 1916 legacy. Lemass was a 1916 veteran, but he was an understated one. As he approached the end of his tenure in office, he was concerned about the approaching 50th Anniversary of the Rising in 1966. Lemass wanted to look forward, forget the Ireland, he said, "of the Sean bhean bhocht"- the poor old woman - and think of the Ireland of the technological expert"- the idea of a need to look to a modern industrialized future for Ireland.

But he also had to deal with the Keepers of The 1916 Flame. The remarkable Kathleen Clarke, for example, the widow of 1916 Proclamation signatory Tom Clarke and the Keeper of the

Flame of Tom Clarke, a formidable politician in her own right and the first female Lord Mayor of Dublin.

She wrote to Lemass in 1965 and insisted that unless Lemass dealt honestly with what she insisted had happened during Easter week in 1916, she would go public with her version of 1916.

Patrick Pearse, she insisted, had not been the President of the Irish Republic in 1916. Her husband, Tom Clarke, had been the President of the Republic in 1916; Pearse, she maintained, had taken advantage of the confusion during the events of Easter week 1916 to sign himself as President, and she wanted this to be acknowledged.

Sean Lemass certainly did not want to debate that, particularly when you consider the vitriolic tone of the correspondence from Kathleen Clarke. Pearse, she insisted, "should have been satisfied with the position of Commander in Chief of the Irish Republican Army, given that he knew as much about commanding as my dog".

You will appreciate that Sean Lemass did not want to open that particular Pandora's Box in 1965, but Lemass was not able to stop the degree of triumphalism that was there in 1966, though

sometimes that has been exaggerated.

What Lemass did do in 1965 was make a very important public intervention in relation to those who had died as Irishmen fighting in the first World War in the British Army.

He suggested they had "died as honorably as any who had given their blood for Ireland", a very significant intervention by a senior politician at that time and an acceptance that definitions of loyalty in Ireland in 1916 were multifaceted and complicated.

1966 did, nonetheless, witness a very elaborate commemoration of 1916, which included pageants, the opening up of the Kilmainham Gaol where many of the 1916 prisoners had spent time and where the leaders were were executed and the opening of the Garden of Remembrance.

There was also a very dramatic Development just prior to the 50th Anniversary when Nelson's Pillar was blown up by renegade Irish republicans in Dublin City Centre. This was one of the great symbols of the historic Irish connection to the British empire. Horatio Nelson was the great hero of the Battle of Trafalgar,

and the statue had been erected in the early 19th Century. Now, those who were determined to bring Nelson down didn't quite get him fully down. It was necessary for the Irish Army to come in and finish off the job.

But this was a very popular act of commemoration or, should I say, anti-commemoration. A song called "Up went Nelson" topped the Irish charts for a number of weeks in 1966!

You will appreciate that this was not a project that had been authorized by the government of the day and it's a reminder, of course, that commemoration can prompt these unofficial gestures.

Thankfully, nobody was injured during that explosion, but what you had a couple years later in 1969 was the outbreak of the troubles in Northern Ireland, over the course of which three and a half thousand people were to lose their lives. This created huge complications in relation to remembering 1916 from the 1970s onwards. There were years where it was forgotten. There were years when it was condemned. The troubles also in some ways led to a degree of silence about 1916.

The annual military parade coordinated by the state was abandoned in the early-1970's because of the Troubles and by 1979, there was a

reluctance to

engage with the military legacy of Patrick Pearse and, instead, for the centenary of his birth that year the government emphasized the idea of Pearse as the educator, Pearse as a cultural figure, Pearse as somebody who was first and foremost a teacher and linguist as opposed to a soldier.

Connor Cruise O'Brien, a dominant politician in the 1973 to 1976 coalition of Fine Gael-Labour, was a government minister at the time of the 60th Anniversary of the Rising in 1976, and he referred to Patrick Pearse in very harsh terms, caustically describing him as "a manic mystic nationalist with a cult of blood sacrifice and a strong personal motivation towards death. The nation that takes that kind of character as its mentor is on a path to moral obliquity and engaged in a project of intellectual disaster and dishonesty".

That is an example of the kind of sentiment being expressed in the 1970's about the 1916 legacy. It

seemed that much was being reduced to black-and-white; that the rebels had either to be seen as democrats or dictators; that they had either to be seen as courageous or spineless; that they had either to be depicted as sectarian or inclusive, but there did not seem to be any kind of gray area at all.

As a result, what was witnessed for the 75th Anniversary of the Rising in 1991 was understated; a very brisk wreath-laying state ceremony but in reality, an official reluctance to engage with the legacy of 1916, and you will appreciate how difficult the contemporary climate was due to the carnage in Northern Ireland.

Remembering 1916 was largely led by Artists and cultural figures for the 75th Anniversary, and there were some relatives of 1916 participants who felt that pride in 1916 was being bullied out of existence; that there was an official embarrassment about it.

But of course that changed, and dramatically so and here is where we come to recent times and the idea of the re-invention, the re-imagining, the re-engagement with 1916. The re-emergence of a pride in 1916.

What was involved in that process?

First and foremost it was the peace process

which was mentioned earlier on; the process that led to the Good Friday Agreement in 1998

In tandem with that political process, the notion of a "shared history but different memories" was developed; the idea of respecting the different allegiances- nationalist and unionist- and the different history associated with those allegiances on the island.

I know the Charitable Irish Society played its part in that in relation to

encouraging that kind of dialogue and inviting people from those different backgrounds and traditions to share their experiences at Charitable Irish Society events.

The World War I context also came back into the frame. The idea that definitions of loyalty in Ireland in 1916 were complex and that Irishmen of that generation served for multiple reasons. New information has also come into the domain to ensure that we have a much more in-depth knowledge of what motivated the 1916 generation. The statements that they left behind, that were collected from the veterans in the 1940's and 1950's were only released to the public in 2003 in the Bureau of Military History collection.

The applications that many of them made for pensions based on their military service in 1916

have been released on a phased basis in the last few years. Digitization projects, including the digitization of the Irish census returns from 1901 and 1911 have been funded by the state have been made available to researchers at home and abroad for free to ensure that people can engage with the texture of life in Ireland in 1916.

And it is no longer just about "the men of 1916". One of the pageants in 1966 had the title "Seven Men, Seven Days," referring to the signatories of the Proclamation and the week of the 1916 Rising.

We don't refer to "the men of 1916" in this centenary year of the Rising. We know much more

about the 300 women who were involved in the Rising and their testimonies and accounts are now central to overall understanding of the events of 1916.

But we also know about the difficult Afterlife; the hierarchy of benefit that existed for 1916 veterans, as you can trace through the applications for pensions. There were those who did well out of 1916 and those who suffered greatly as a result of 1916 service or were sometimes even humiliated.

That archive is a chronicle of great disappointment because the vast majority of people who applied for pensions were not successful in their applications.

We also know much more now about the

civilian experience of 1916, the 40 children under 16 years of age who were killed during the 1916 Rising and who did not ask to die for Ireland.

The mother of one those child victims was asked if she felt it was necessary after the Rising for more people to die for Ireland and her response was that "Ireland needed people to live honestly for Ireland", and those kind of voices and perspectives now are coming in to our commemorative domain as we approach the 100th Anniversary of the 1916 Rising.

There's also a strong pride in a sense of Irish nationhood that is a legacy of 1916, but also a consternation that there will always be the possibility of hijacking. There always has been with the commemoration of 1916 and different political parties will have their different perspectives; some will claim that they are the true inheritors of 1916 or that they are the only people who are fit or capable of delivering on the promises of the 1916 Proclamation. That kind of jockeying for position has always gone on in relation to 1916, and even within individual political parties there may will be disagreements as to the importance significance or legitimacy of the 1916 Rising.

There are those who insist that we

should shamelessly celebrate 1916. We don't have an Independence Day in Ireland. Perhaps we should have an Independence Day in Ireland and it should be on 24 April, the date the Rising commenced.

There are also those who insist in the words of Charles Flannagan, the current Minister for Foreign Affairs, that commemorating 1916 "cannot be Divisive". How do you square the circle of competing impulses? A shameless celebration that is not divisive when you're dealing with the reality of divisive events in Ireland 100 years ago?

What we have a much stronger sense of, though, compared to previous commemorations is

what it felt like to be part of the generation of 1916 whether as a rebel or as a bystander or as somebody who was deeply caught up in the aftermath. There was a lot of confusion around in 1916 and let's not forget that as we commemorate.

I know the Charitable Irish Society has in the past honored the late Brian Friel, one of our greatest playwrights. One memorable line that he used is that "confusion is not an ignoble condition".

Let us embrace the reality of how people were confused by 1916 at the time and sometimes still are.

W.B.Yeats was surprised as a poet that any public event could move him so deeply as the 1916 Rising did, but look at what his response was in "A Terrible Beauty," his iconic poem of 1916.

It really was an honest playing out of the doubts in his own mind about what had happened. There's pride there, but there's also fear about what the consequences might be. And, again, getting those perspectives is crucial during this centenary period.

We need to restore to 1916 the complexity that these new sources demand. We need to be mindful of context. What we have now today, 100 years on is distance and perspective. We have a relative peace. We have this abundance of new information, so we can try and understand what motivated that revolutionary generation and cynicism should not be part of our perspective.

I'm aware that the Charitable Irish Society's motto is "With Good Will Doing Service." Many of those who fought in 1916 felt that that's

exactly what they were involved in; doing their national service as they saw fit. They were guided by the lights of their time, and we need to understand what the lights of their time were.

This is also about the public, and not the state, owning 1916 and the legacy of 1916. That sense of ownership now is now civic.

We have to look back now and see the 1916 Rising as a bold, courageous, complicated, bloody and dramatic gesture that began a new phase of Irish history, of the Irish experience.

It also, of course, began a new phase of Irish American history and the Irish American experience. It was led by a fascinating generation of Irishmen and Irishwomen, and I am delighted that you who are here tonight are so deeply interested in what it all means.

(Applause.)

MR. DUGGAN: Thank you very much. That was terrific. I would like to call to the podium for a minute Catherine Shannon and John

Manning.

(Pause.)

MR. DUGGAN: We have a Silver Key for you, Doctor. Thank you very much.

(Applause.)

MR. DUGGAN: We have had a great evening tonight, and it's great to be amongst so many wonderful friends and family, but I think all of us know that there's somebody missing.

We lost one of our dear friends a few weeks ago, Paul McNamara, who was the President of this organization from 2010 to 2014, and Paul got me involved in this organization about ten years ago. He probably got many of you involved in this organization, and I don't know of anybody who was nicer, sweeter, more gentle and more Irish than Paul McNamara.

(Applause.)

MR. DUGGAN: Probably our most prestigious award is the Joseph L. McDonough Award, and we are going to present that award now to Paul and in Paul's memory and we would like to call up, please, his wife, Mary, and son, Bernie. Bernie has come all the way from New Jersey.

(Applause.)

MR. DUGGAN: The McDonough Award has only been presented three times in the past and you had two of the recipients, John and Catherine, and there is nobody who is more deserving than Paul and we are most grateful to have Bernie here. Bernie.

(Applause.)

BERNIE MCNAMARA: Chris and Dr. Shannon, on behalf of my mother, Mary, my brother, Paul, jr., and our entire family, I want to thank you and Megan and the rest of the leadership and membership of the Charitable Irish for this wonderful award.

We're honored and humbled to accept it in memory of my dad. It's a special tribute to his legacy, and I think reflects what he loved most about the Charitable Irish, which is they never forget their own and also that they know how to throw a great party.

As many of you know, my dad was a lawyer in Boston for almost 50 years, and almost 40 years ago, which is hard to believe, he had a sabbatical year from his law practice, and he decided with my mother to pack up the family and

spend the year in Dublin, renting a small house on Cherry Garth Road in Mount Merrion and enrolling my brother, who was a rowdy six years old at the time, and me, an angelic four, at Saint Michael's College School for Boys, and I have to say it remains one of the best educational experiences we ever had, and I also have to add that we never looked better than in those Saint Michael's shorts than we had.

My dad did a bit of research and some lecturing that year at the University College, Dublin. Professor Ferriter, no doubt, the halls of UCD are still abuzz with chatter about my dad's lectures on the importance of fair and transparent land title processes, near and dear to his heart, God bless him, but mostly he spent that year focusing on our family and trying to expand our collective awareness with educational field trips across Ireland to reconnect with our heritage and with distant family members, and I think as they did for all of us, those excursions for my dad led to an even deeper love of Ireland and a more profound appreciation for the Irish people, particularly for those who had been forced to leave Ireland, as his grandparents had, in search of a better life.

And that connection to Ireland that was strengthened that year was something that he nurtured throughout his life. He applied for and received dual citizenship with Ireland for himself and my mother. He insisted that my brother and I and more recently our children do so, as well.

And, in fact, the Irish passports for my girls, Alice and Nina, arrived at our house just the day before he died, and I like to think that the timing wasn't a coincidence. He must have thought, well, now I can die in peace at least knowing that his grandchildren wouldn't forget their roots or the struggle that their ancestors had gone through to give them a better life.

And my dad always carried with him an appreciation for that struggle, not just of Irish immigrants but really of all those less fortunate. It was obviously reflected in his efforts with the Charitable Irish, but also with the Irish Immigration Center, the Irish Cultural Center, the Irish Pastoral Center, Catholic Charities, the Knights of Malta, many other cultural and charitable organizations, but there's no question that the Charitable Irish held a special place in his heart.

I think it connected him at once both to Ireland and to Boston and America through the shared immigrant experience. He was honored to have served as a past president and to have contributed in other capacities over the years, but most of all I think he just felt blessed to be associated with what he would say was the good work of the organization.

And for my dad, it was always about the work, meaning the work of helping others, and it reminds me of a story that he would often tell from that sabbatical year in Ireland.

One day he was outside in our front yard on those .15 acres of paradise that we rented on Cherry Garth Road, and he was doing some yard work and gardening. It was an unusually warm Dublin afternoon, and he had been wrestling I think with a particularly unruly bush, and he took a break to stand up and wipe his brow when he was greeted from the sidewalk by the friendly face of an older Irish gentleman, who my dad would later say seemed to have appeared out of nowhere.

And the man smiled at my dad and tipped his cap to him, and he said only "God bless

the work" before continuing on his way. Well, may God bless the work of The Charitable Irish Society. Thank you again for this special honor and Happy Saint Patrick's Day.

(Applause.)

MR. DUGGAN: That was wonderful. We are fast coming to the end of the program. We have the rendition, but before that I have just -- I said thank you to an awful -- many people here, all of whom deserve it, and I have probably forgotten many and I if did, I apologize to you all. A couple of people I would like to introduce you all to. My son, Robert, is sitting in the back over there.

(Applause.)

MR. DUGGAN: My daughter, Julie, was over there next to him. There she is right there right in the back.

(Applause.)

MR. DUGGAN: And my sister, Karen, sitting next to my cousin.

(Applause.)

MR. DUGGAN: And the greatest sister-in-law and brother-in-law in the history of the world, Michelle Kiley and Chris Kiley.

(Applause.)

MR. DUGGAN: Some of you know that I like poetry a little bit, and you hear talk about Yates, and the natural thing to do today would be to recite 1916 so, of course, I'm not going to do that.

One of my favorite poets is a poet named Raftery. Raftery lived in the late-1700's and early-1800's. He was from a town called Lockray. His father was a weaver and did pretty well until disease hit and wiped out both parents and the entire family, seven brothers and sisters left them blind.

He took up basically the only trade he had open to him in the early-1800's out of shanty and he would go from village to village telling stories of the blue collar and high kings. And he told the story about the day this blind man -- I forgot to tell you it left you blind, the disease had so this blind man told the story about the day that he ran into the most beautiful woman in the west and this is to the most beautiful woman in the west or east or south, Nancy.

(Applause.)

MR. DUGGAN: That Sunday, on my oath,

the rain was a heavy overcoat. On a poor poet; and
when the rain began in fleeces of water to buck-leap
like a goat, I was only a walking penance reaching
Kiltartan.

And there so suddenly that my cold
spine broke out on the arch of my back in a rainbow;
this woman surged out of the day with so much
sunlight, that I was nailed there like a scarecrow.
But I found my tongue and a breath to balance it,
and I said: 'If I'd bow to you with this hump of
rain, I'll fall On my collarbone, but luck I'll
chance it'; and after falling bow again She laughed:
Ah! She was gracious, and softly she said to me,
'For all Your lovely talking I go marketing with an
ass, I know him. I'm no hill-queen, alas, or
Ireland, that grass widow, So hurry on, sweet
Raftery, or you'll keep me late for Mass!' The
parish priest has blamed me for missing second Mass
And the bell talking on the rope of the steeple, but
the tonsure of the poet is the bright crash of love
that blinds the irons on his belfry. Were I making
an aisling I'd tell the tale of her hair, But now
I've grown careful of my listeners So I pass over
one long day and the rainy air where we sheltered in

whispers.

When we left the dark evening at last
outside her door, she lighted a lamp though a gaming
company could have sighted each trump by the light
of her unshawled poll, And indeed she welcomed me
with a big quart bottle and I mooned there over
glasses til she took that bird, the phoenix, from
the spit; and, 'Raftery,' says she, 'a feast is no
bad dowry, Sit down now and taste it.' If I praised
Ballylea before it was only for the mountains where
I broke horses and ran wild, and for its seven
crooked smoky houses where seven crones are tied all
day to the listening-top of a half door, and nothing
to be heard or seen but the drowsy dropping of water
and a gander on the green. But, Boys! I was blind
as a kitten till last Sunday, this town is earth's
very navel. Seven palaces are thatched there of a
Monday, and O the seven queens whose pale proud
faces with their seven glimmering sisters, the
Pleiads, light the evening where they stroll, and
one can find the well by their wet footprints, and
make one's soul! For Mary Hynes, Rising, gathers up
there her ripening body from all the love stories;
and rinsing herself at morning, shakes her hair and

stirs the old gay books in libraries; and what shall
I do with sweet Boccaccio? And shall I send Ovid
back to school again with a new headline for his
copybook, and a new pain? Like a nun she will play
you a sweet tune on a spinet, and from such
grasshopper music leap like Herod's hussy who
fancied a saint's head for grace after meat; yet
she'll peg out a line of clothes on a windy morning
and by noonday put them ironed in the chest, and
you'll swear by her white fingers she does nothing
but take her fill of rest. And I'll wager now that
my song is ended, Loughrea, that old dead city where
the weavers have pined at the mouldering looms since
Helen broke the thread, will be piled again with
silver fleeces: O the new coats and big horses!
The raving and the ribbons! And Ballylea in hubbub
and uproar! And may Raftery be dead if he's not
there to ruffle it on his own mare, Shank's mare,
that never needs a spur. But ah, Sweet Light,
though your face coins my heart's very metals, isn't
it folly without a pardon for Raftery to sing so
that men, east and west, come spying on your
vegetable garden? We could be so quiet in your
chimney corner- Yet how could a poet hold you any

more than the sun, burning in the big bright hazy heart of harvest, could be tied in a henrun? Bless your poet then and let him go! He'll never stack a haggard with his breath: His thatch of words will not keep rain or snow out of the house, or keep back death. But Raftery, Rising, curses as he sees you stir the fire and wash delph, that he was bred a poet whose selfish trade it is to keep no beauty to himself.

(Applause.)

MR. DUGGAN: And now if I could call upon Father Jack Butler from Boston College to give us our Benediction. Father has been a good friend of mine for a long time and is with BC rooting for Holy Cross this week.

FATHER BUTLER: My friends, less us pray. Good and gracious God, we thank you for this evening and the marvelous, generous heritage out of which the Charitable Irish Society was borne.

The feast of Saint Patrick, we ask that you continue to send forth your spirit upon this group and those gathered here to inspire us with the same magnimaty of heart that galvanized the Irish people and held them with a spirit of

strength, independence, love and compassion.

May we also have an innocent humor to deal with the realities of life that has characterized the Irish for centuries, and may this society minister in the same spirit of Patrick who served all no matter the needs and may your love be made real through the Charitable Irish Society and may the Irish spirit always endure, and we ask this in Jesus' name.

(Amen.)

MR. DUGGAN: Thank you all very much for coming. Come back next year. It's going to be on March 17th next year. Put it on the calendar right now. We are going to have a Memorial Day celebration, as we always do on the Friday before Memorial Day. We go out to the burial ground and then we have a luncheon after that at the Union Club. You are all welcome to come. I hope you join us there. We are working with, I hope, the IIIC for something on April 24th in commemoration of the beginning of the Rising, and I'm sure there will be several other events as we go through the year, and I hope to see you all there and again next year, again I think March 17th.

Happy Saint Patrick's Day.

(Applause.)

COMMONWEALTH OF MASSACHUSETTS

I, SUSAN LOZZI, Registered Professional Reporter and Notary Public duly and qualified in and for the State of Massachusetts do hereby certify that the foregoing statement is a true and correct transcript of my original stenographic notes.

I further certify that I am neither attorney or counsel for, nor related to or employed by any of the parties to the action in which this deposition is taken; and furthermore, that I am not a relative or employee of any attorney or counsel employed by the parties hereto or financially interested in the action.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed my Notarial Seal this 30th day of March, 2016.

SUSAN LOZZI
NOTARY PUBLIC

My Commission Expires: April 2017.