

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

Irish Americans

Personal Experience

O H 1906

JOHN LYDEN

Interviewed

by

Robert Casey

on

February 17, 1998

C This is an interview with John "Harp" Lyden for the Youngstown State University Oral History Program, on Irish Americans, by Robert Casey, on February 17, 1998, at Mr Lyden's home, at 10 00 a.m

Now Harp, can you give us your full formal name, please?

L John James Lyden

C Okay And I noticed your nickname is Harp How did you get that nickname?

L Well, when I come to this country, I spoke a little bit of Gaelic, and I spoke with a brogue Naturally, they called me "Harp," and I was in an Irish neighborhood

C Yeah, in an Irish neighborhood Harp has special significance with Ireland, does it not?

L Yeah It is one of the oldest musical instruments

C Yeah Okay Harp, what was your birth date?

L June 17, 1919

C June 17, 1919. Where were you born?

L Tourmakeady, County Mayo, Ireland

C Tourmakeady Now, is there a smaller place within Tourmakeady that you can say you were born in? Like was it Glensaul?

L Well, there is Greenaun

C Greenaun

L And there is Glensaul Them are the only two places that I know of

C Okay Do you know which one of those you were born in?

L Well, I might have been born in Greenaun

C Okay Your parents' names were what?

L Michael and Mary

C Michael and Mary Your mother's maiden name was what?

L Coyne

C Coyne Now, they got married in Ireland, did they not?

L Yeah

C Okay Do you know the date?

L Well, I would imagine around 1896

C About 1896

L I would assume that is what it is

C Over 100 years ago

L Yeah

C Wow Now, how did your mother and father eke out a living over there, farming or what?

L Well, we were farmers like, naturally, everybody over there because we lived in rural Ireland

C Yeah Mayo was very rural, was it not?

L Yeah, it was for cattle As a matter of fact, see that picture there That is our place

C Yes

L That is the type of sheep that my father raised

C Oh yeah Beautiful, beautiful picture there When did your parents then come to the United States?

L My father came here in 1924, and my mother and I came in 1925 I had another sister, but she was only one year old. So, she stayed with my grandmother back in Ireland, and she came here in 1939

C That sister's name was what?

- L Nellie
- C. Nellie I remember Nellie Nellie married Dick Guernsey So your father came first
- L My father came first
- C Okay [Tape stopped] Okay. Harp, when your father came in 1924, do you remember? I know you were a little kid, obviously, when you came here From talking to family, what port did he come out of?
- L Boston
- C Okay He came into Boston?
- L [Yes]
- C Where did he leave from in Ireland?
- L Oh, my father you was talking about?
- C Yes, your father
- L Oh, my father come to Canada first
- C Oh, he came to Canada
- L Yeah And then he came here
- C Do you remember what part of Canada?
- L Well, I do not remember that
- C Okay.
- L But, he came to Canada, and then he came here
- C. Okay. Sure
- L In other words, the port was Canada when he come here
- C Right Then when he left from Canada, did he come straight to Youngstown?

L Straight to here Straight to Youngstown

C Straight to Youngstown, Ohio Okay

L The reason he came here is my uncle was here, his brother, and his brother was a lot older than he was His brother came in 1905, and the reason my uncle came here, his brother, is because his uncle was here And he came in about 1896 I guess in that neighborhood before the turn of the century

C You dad's brother's name was what?

L John Lyden

C John Okay There seems to be a pattern like people following people here

L That is right

C Is that correct?

L That is correct

C Then when your dad came here from Canada, did he get employment pretty soon thereafter?

L Right away Yeah He came and stayed with my uncle and my aunt

C Right Where did he start working then?

L He started the first job at the Republic Rubber

C Okay That was on what street?

L Albert Street

C Albert Street on the east-side of Youngstown

L [Yes]

C I presume he lived with his brother then

L Right

C Do you remember where that was at? Which street?

L 144 Byron Street

C Byron Street

L On the east-side

C One the east-side Then, your mother came, and you did a year later Did you and her just come together at that point?

L We came together

C I know you were a young child, about five or six

L I was six.

C Six Do you remember anything of that trip?

L Oh yeah I can remember the boat I remember I did not enjoy it My mother said I wanted to go home all the time

C Sure

L Then, I remember the trip coming to Youngstown on the train

C Right So, when you said you were coming to Youngstown on the train, where did you come on that ship? First of all, where did you leave from in Ireland?

L Cobh

C Cobh Okay Right there in County Cork.

L Yeah

C Then, you came into what port here?

L We came into Boston

C You came into Boston Interesting Then, you came on a train from Boston?

L Boston. We came to Youngstown

C Okay Then, you and your mom and dad began living where?

L My uncle

C With your uncle right on Byron.

L We lived there a short time, and while my father was here he bought a house a couple of blocks from my uncle's house That was on Craiglee So, we moved right into there as soon as we got furniture

C Yeah Okay So then, you lived on Craiglee They lived there in that home a long, long time

L Yeah A long time My mother lived there until 1974

C That was on the east-side of Youngstown

L Right.

C Was that off of Lincoln-Park Drive?

L Yeah Between Jackson and Lincoln-Park

C Okay. I am sorry Did you say where you father then began to work?

L His first job he got was at Republic Rubber.

C Republic Rubber

L Yeah He only worked there about six months

C Six months

L And then, he got a job at the Republic Steel

C Okay. Was it Republic Steel, then, he worked for a long number of years until he retired

L. Yeah Until he retired

C Okay When you were growing up on Craiglee Avenue on the east-side, were there a lot of other Irish families? Do you remember seeing them?

L Mostly all Irish in our neighborhood

- C Just from your memory, can you tack off a couple of the last names of the families that were there?
- L Well, there was Casey's and Collins' and Flynn's and Gilmartin's and Conoboy's and Carlen's and Reyer's There was a lot there just on our street
- C Like a little bit of Ireland
- L Yeah Fleming's They were all almost a Irish neighborhood
- C When you grew up on Craiglee, what grade school did you go to?
- L We went to Sacred Heart
- C Okay So, I would imagine there were a few Irish kids at Sacred Heart
- L Oh yeah A lot
- C The priests there were what?
- L Mostly all Irish They were Irish
- C Mostly all Irish
- L Yeah
- C Going back just a little bit, when you and your mom came on the ship, did you have enough food? How where the conditions that you can remember?
- L I can remember it The rooms were real small that we were in
- C Yeah But, you did have your own room?
- L Yeah, we did have our own room They might have been eight by eight They were real small They were designed, I suppose, just for the immigrants to come to this country Get as many on that boat as you could
- C Right What do you remember from when you were young of the Irish culture in growing up?
- L Well, I can remember it was a great culture It was second to none, especially the music, the dance, and the wakes If you did not ever go to an Irish wake, you missed a lot because they had a custom that, at one time, somebody had to

stay with the body all night. It was a practice that was started in Ireland, but it did not work too good in this country because people work too much. Somebody was always there. I can remember that the women would stay in one room, and the men would go in another room. That is when the story-tellers would come.

These would be old guys, and they would come. And they would tell stories fascinating. They would tell about the fairies, and they would tell about the banshees and the leprechauns. Another thing they told about the big wind. Back in Ireland one time, I think it was around 1825 or something. They had a big wind, and this changed a lot of the physical part of the towns. So naturally, they made stories up about it and kept exaggerating. Their stories were all up, up. Everybody would tell the story. After you went to the first wake, when you went to the third wake, you heard the story, and there was something added on to it all the time. It was really entertaining.

C. Were these wakes held at funeral homes or houses?

L. No, no, no.

C. Residences.

L. The story-tellers stopped when the funeral homes started. The wakes were held in houses, all the wakes at that time. When the funeral homes come, that was the end of that culture. It was no more. The dances was fabulous because it was Irish music, Irish dance, and singing. Everybody had to sing a song, or they had to do something. The song they used to sing that I can remember plainly, and I never heard it to this day, was the Shin Ban Voght. That is an old woman. In Gaelic it means she is an old woman, and she predicts thing that is going to happen. Now the original song goes something like this "Ireland shall be free from the center to the sea said the Shin Ban Voght." These old Irish guys, they made up their own lines to it, and they would predict something was going to happen to one of their neighbors, things like that. It was very interesting to listen to them.

C. That is very interesting. Was there a few drinks at these wakes?

L. Yeah. There was drinks at these wakes. It was gaiety. It was no deal like solemn, nothing like that. It was happy. Everybody was happy.

C. Somebody was going to Heaven.

L. Oh yeah. It was a happy occasion. Like I say, in my case, I used to enjoy them story-tellers. They were fabulous. They were real old guys. You could tell

When they came, they would all sit next to each other. They would all sit there, and you had to be at least 75 to get in this group because you had good stories

C Do they not have a name for those?

L Yeah

C What is it?

L Shanachie

C Shanachie.

L Yeah. They are old story-tellers. They still have them at feises. You can hear them. They give you a modern version.

C. Right. Even when the funeral homes started, they sort of catered, did they not, to certain ethnic groups?

L Well, yeah. Every ethnic group went to their own funeral home. Nationality.

C. Yeah. What are some of the funeral homes in the Youngstown area that you think of?

L Well, there was McVean's.

C McVean's up on Wick Avenue.

L Yeah. And Fox's. There was another one. I do not recall the name.

C McCauley's?

L. What?

C McCauley's?

L Yeah, there was McCauley's, and there was another one. But, I do not remember the name of it now because it is long gone. Higgins' were there. The Higgins' is there today.

C Right.

L So, there was enough funeral homes here.

- C Yeah When you grew up, it does come as real interesting about the Irish culture How about food? What kind of foods are different maybe in growing up in an Irish family and an Irish neighborhood?
- L You know the funny part about it When I went to the army, I never ate beans in our house in my life I went into the army. They had all these beans We ate string beans, but we never ate no pork and beans, anything like that That is all they served in the army So, I was out of place there
- C Yeah When was it you went in the army? What year?
- L 1943
- C 1943 Obviously when you were in the army in the second World War, then you were fighting alongside the British At least you were on the same side as the British for the war Did that give you any problems?
- L Well, I was not there where they were
- C Okay
- L I was strictly all American
- C Right
- L Yeah I was in the South Pacific
- C Oh You were in the South Pacific. Okay You were not in the European Theater Okay You say you were six years old when you first came here, and you were speaking some Gaelic
- L Yeah.
- C Pretty fluent in both English and Gaelic?
- L Well, not real fluent in Gaelic because nobody spoke it After a while, nobody spoke it
- C Right
- L That way I was too young. I never went to school over there.
- C Your parents, could they speak?

- L Oh yeah They spoke 100%
- C They spoke Gaelic until their deaths, right?
- L Well, not necessarily. They only spoke if somebody spoke it to them
- C Right Yeah Okay I have noticed here some press clippings Since you have been in America, you have been, actually, very active in the Irish community Would that be a fair statement?
- L Yeah
- C Could you tell me a little bit about your participation first in the North American Feis Committee and how it came to be that you were involved? I think you were the founder or the chairman of the first Midwest Feis Tell me something about that What is a feis?
- L Some of the Irish, like in Pittsburgh and Cleveland, I am very close to the Irish community up there Naturally, I thought here that our culture was, like I say, second to none, and so we have to do something about this feis. So, I decided to get an Irish stepdancing teacher here and teach the kids stepdancing After that, then we got together one from each city all over the country, and we decided we would set up dates for all these feises across the country where none would conflict with the other
- C Yeah
- L So then, we lined up all the judges, got a group of judges that [knew] what we were going to do, and they would be available to judge each competition So, we started from there.
- C When was that about, roughly?
- L Well, I would imagine about 1965
- C 1965
- L I am just saying off the top of my head
- C Sure, sure So, is that just something where people come in and dance and sing?
- L Yeah They dance and sing It is a competition

- C Right
- L And it was started back in Ireland years and years, centuries, ago We decided we are going to keep this thing going
- C That is great Do you remember some of the other people that may have been active with you in the starting up of the feis?
- L Well, these are out of town people
- C Oh, okay Not local though, right?
- L Not local Just myself here
- C Very good Can you tell us a little bit about the Mahoning Valley Gaelic Society and how that started, too?
- L Well, I thought that since I worked with a lot of ethnic people and they used to invite me to their doings, I thought, "How come they can have a place to go, and we do not have nothing? And we have been around here longer than them " And I said, "Well, somebody missed the boat here " So, I decided to do something about it So, we started the Mahoning Valley Gaelic Society From there on, we had a place We got everything.
- C When did that start?
- L 1960
- C 1960 You said now you have a place Where is this place?
- L Well, it is out in New Springfield on East South Range Road.
- C Who were some of the co-founders of the Gaelic Society with you?
- L When I first started, I got some prominent Irish people like Enis Reardon and Jimmy Kerrigan I talked it over with them, and then we got some more We started with a nucleus of about ten or twelve, and then we went on from there We grew and started the organization That is the way we come about
- C What are some the activities that the Gaelic Society has participated in over the years, some examples?
- L Now it is more of a fraternal organization, and they have picnics and swimming

All the sports are out there, and you can go out there and sit down and enjoy yourself. You will be with people you know.

C Did you happen to be honored one year? I know you were as the Gael of the Year. The Gaelic Society voted you the Gael of the Year one year.

L Yeah. That was many years ago when it first started.

C That was a very high honor.

L I appreciate it when it comes from your peers.

C Can you tell us a little bit about the Irish stepdancers and how you were active, I believe, in bringing them to the area? Right? The Theresa Burke Stepdancers.

L Yeah. I went up to Elyria. Theresa lived up there. I got acquainted with her. I knew her father, but I did not know her. So, I got acquainted with her, and I told her we would like to start a stepdancing class here. So, I got a few of the Irish women together and their kids, and they decided to go for it. We started. Now, we have all kind of even ethnic people in there. When you stop to think about it, which I think about it when I see Michael Flatley and Gene Butler dance, this was all on account of this Riverdance, all in account of this North American Feis Society that we got them all in there.

C Okay. So, you are making a linkage between the Riverdance that has been here and New York and other places from Ireland.

L And Lord of the Dance.

C And the Lord of the Dance, right?

L Yeah.

C Very interesting. You worked in the Youngstown water department for a lot of years.

L Yeah. 34.

C 34 years. How did you get that job? How did you end up with that job?

L Before I went to the army, I worked in a mill, and I did not like it. I decided when I come back I am not going to work in the mill no more. So, I took a job at the water department after I got out, and I enjoyed it because it was outside. The

winters was tough, and I ended up superintendent of the place. Then, I retired.

C: Were there, especially when you were appointed superintendent, any Irish connection or any Irish mayor or something of that nature?

L: No.

C: No. You just got that job purely on your ability and skills, right?

L: Right.

C: Okay. Do you know of any other people today that are living in the Youngstown area that were actually born in Ireland?

L: Well, I know a few. I could count them on my hand.

C: Can you name some of them?

L: There is Tom Thornton, Mike McGrath, and that is about all I can go. Most of them are all dead, and you do not get the immigrants here anymore. They go to Boston and New York.

C: Right. Yeah, that is true. Let me ask you some things as an Irish American about your attitudes and what your state of mind was when some of these events happened. For example, how did you feel when John Kennedy was elected president in 1960?

L: I was overjoyed that he was able to reach the office, the highest office in the land. But, I always think the best guy should get the job. That is the way I feel about it. [Phone rang and tape stopped]

C: Did you feel a sense of pride or anything like that to see because Kennedy was Irish Catholic?

L: I did. I did, but I thought, "He has got to run the whole country for everybody."

C: For everybody?

L: So, it did not mean too much to me.

C: Okay. What role do you think that the Catholic church, Catholicism, has played in your life?

- L Well, I think it is important that everybody has some type of religion and some guidelines that you have to live by because society is kind of complex today
You have to have something going for you
- C I know you were born in 1919, and when you came here in 1925 it was right after the Ku Klux Klan was very popular in Youngstown
- L Yeah, yeah
- C Do you ever remember like say your parents or anybody conveying stories to you about that period?
- L No, no, no. We never talked about it, never nothing It happened before our time You know.
- C Sure Yeah, I understand that
- L We were not ever in on it
- C Do you ever remember what you would feel as discriminatory treatment against you because you were either Irish or Catholic?
- L Well, not to my knowledge I do not know of anything like that
- C What are your feelings toward England, the English people, their treatment of Ireland over the years, and even up to today?
- L Very bitter
- C Very bitter
- L Right All you have to do is read the Irish history and how a country like that could do this to somebody else It is unbelievable What they did [is] they passed laws only for the Irish, nobody else, just the Irish There is no way that you can fight a country with prayer books and rosary beads, and they have got the guns. It just does not happen
- C Can you relate certain periods? To be more specific, some people like to talk about the Irish famine like the potatoes rotted in the fields, and so that is why the Irish starved Do you have any other perspective on that?
- L Well sure There is more growing in Ireland than potatoes You have to understand the whole history of the thing These people in their own land was

given about a 75 foot frontage and 125 feet deep just to live and grow potatoes Everything else belonged to the English All the grass, all the fish in the streams, that belonged to the English All of us Irish, even back in Tourmakeady, we once lived in Galway But, we were chased out of there, and the English took all the good land That is why we lived where we did You can not change that history It is there That is why I think that the situation in Northern Ireland will never be settled until the English get out of there, never They would have to leave, and they know that

C How would you feel about a united Ireland?

L I would love it, love it

C Do you think that that is a possibility within your lifetime?

L It is going to come It is going to come

C What feelings do you have toward the Protestants that live in Northern Ireland where they might feel that "Hey, we do not want a united Ireland because then we will be in the minority"?

L Well, the deck was stacked originally when that country was drawn up like that Originally, it was nine counties. Then, they found out that the Catholics outnumbered the Protestants, so they cut it down to six Then, they have gerrymandering. There is no way you are going to beat them because they will pass along

C Do you think the Irish Republican Army, over the long haul, has helped the situation in Northern Ireland or has hurt the situation? What are your feelings toward the IRA?

L Somebody has to do it It was done My father was a captain in the IRA back in 1919

C Is that right?

L Yeah

C Your father was a captain

L Yeah So, it has to be done, and the only way we can do it is with guns There is no way

- C. Yeah
- L. It is just like we are going over there now How are we going to beat him? We have to have bullets and bombs You are not going to fight anybody with prayer books and rosary beads Them days are gone.
- C Right as we speak here, as we both know, the peace talks are going on concerning Northern Ireland It appears that Sinn Fein might be excluded from the talks Could you explain what Sinn Fein is, by the way, in more depth?
- L Well, Sinn Fein is an Irish organization. It means "we ourselves." They want England completely out of Northern Ireland, and, as far as I know, they are not going to bend. This is what they want
- C How do you feel over the years about the Irish politicians in the Mahoning Valley because there has been a lot of them? Have they done enough for the Irish community itself? I will just let you go with that How do you feel about the Irish politicians over the years, people that have been elected to office?
- L I suppose there is good and bad in everything There was good ones There was bad ones But, once you get in the system, the systems are what is wrong, not the individual
- C Not the individual
- L No
- C [Tape stopped] Harp, you have just handed me this little thing
- L That is a juice harp
- C It is called a what?
- L A juice harp
- C Juice harp What is this?
- L It is a musical instrument they played back in Ireland My uncle was telling me. He was quite old He said back at the dances back where he come from there was no musical instruments They had a harp, and they had spoons They had what they call liting This guy or this woman would get in the center of the room, and they would hum to the music, the song

- C Right
- L Music But, they knew the song So, they would hum, and everybody would dance Then, they come along with this juice thing they added to the liting, and they come along with spoons and make music This instrument goes back a long, long time
- C Wow
- L That is original.
- C. Is that the only one you have like that?
- L That is the only one That is what he brought to this country, and he played it My aunt was wonderful at doing the humming, that liting what they called it
- C Liting
- L Wonderful You could listen, and she had that thing down pat They said there was no instruments That is what they had to do
- C Have you visited Ireland since you have been here?
- L. No, I never went back
- C Never went back
- L My brothers were all back and my sisters, but I never went. My mother and father have been there many times I never got back there
- C Your sibilings I know you had a brother We always knew him as Yugsie His first name was Mike He went to Notre Dame
- L. Yeah
- C That is another Irish part of your family I guess He played football there, did he not?
- L He played football As a matter of fact, he was the youngest person at the time to score a touchdown way back But, I do not think he holds the record anymore
- C That is something. Then, you have your sister, Nellie Is she older or younger

than you?

L. Younger

C Younger. You are the oldest of the siblings?

L Yeah About five years younger

C There are five siblings including you, right?

L Yeah

C So, there is you and then Nellie

L Nellie

C And then who?

L Mike, Babe, and Peggy

C Mike And then Babe whose first name was Thomas. I know he graduated from Ursuline

L Yeah.

C Did you go to Ursuline, too?

L No, I went to East.

C. You went to East

L Me and my brother, Mike, went to East.

C Okay. You and Mike went to East

L Babe and Peggy went to Ursuline.

C They went to Ursuline Okay What else would you like to relate to me, just anything you want like about your Irish culture or something in Ireland, some of your thoughts growing up?

L Well, I was always proud of the heritage I had two friends in Pittsburgh and Cleveland, especially Mike Comer up in Cleveland He always told me

something I never forgot, "If you do anything Irish, do it professionally because that is the way I would like to see it done " I never forgot that. So, I always try to do it the best way I can, and that is why I started the stepdancing Our culture is being lost As we get more generations away, it is gone

C Yeah I started talking about the food earlier. Are there some meals that your mother made when you were growing up that were sort of distinctly Irish?

L Yeah I would imagine We ate a lot of, naturally, potatoes, and I can remember her making a lot of potato cakes Which, you do not see people do that I remember the corned beef cabbage Instead of having potatoes all the time, we would have rudebeckas.

C Rudebeckas

L Yeah Which is something like a sweet potato That is some of the things I miss

C Did your mom make Irish soda bread?

L [She] made it all the time and made scones

C And scones

L Loved it But, they are lost arts today because nobody does that

C Anyway, did she use a recipe, or did she just get the flour and throw handfuls?

L She did it just by memory because she had been doing it all her life

C Yeah

L You have the one that is made of graham flour and caraway seeds, and then you have the one that is made of natural bread and raisins You have two kinds The scones are just miniature

C Did your parents have a close relationship with an Irish family on Bruce Street on the east-side?

L Yeah, yeah

C What were their names?

L Casey's

- C What were their first names?
- L Tom and Mary
- C Tom and Mary Did your parents and Tom and Mary Casey know each other in Ireland, too?
- L I do not know about your father, but I know your mother She is from the same place Now, your father was from where?
- C Derry Park
- L Derry Park Okay I did not know that.
- C They used to just visit each other's homes back and forth, did they not?
- L Yeah Back and forth
- C I am trying to think of some of the older immigrant groups that came here Did your father have a car or drive a car?
- L No, my father never owned a car As a matter of fact, I think half of the years he was employed he walked to work, and then the other half he rode with somebody
- C Right Did he have a checking account?
- L Yeah They had a bank account
- C They had a bank book, a checking account and everything Okay Alright. But, they never owned a car
- L Never owned a car
- C Amazing Who are some of your parents' other close friends, relationships that maybe they have fostered from Ireland that were here?
- L There was all Irish
- C All kinds of Irish
- L Yeah All kinds of Irish came here at that time Most of them were from Ireland, and my mother used to have boarders When they would come to this country,

they would stay at our house So naturally, a lot of people passed through there

- C Tell me some more, if you would, about that because that seems to be a part of the Irish tradition, people coming in and boarding Could you tell me how that worked?
- L The way it worked If you come to this country and you got established and you had brothers and sisters in Ireland, you sent back there for them They came here Boston may have everybody from County Cork Youngstown is predominantly Mayo, and Cleveland is Mayo Other cities depend on who came here first and sent for them
- C About this boarding thing Somebody came here from Ireland
- L Yeah
- C: They needed a place to stay
- L Yeah
- C So then, you take it from there
- L You take them in They paid board until they got established They got a job Then, they would get married, and away they would go on their own
- C. Okay So, you say your parents lived on Craiglee Avenue, right?
- L Yeah. My mother took in a lot of boarders
- C She took in a lot of boarders Interesting Now, the home on Craiglee Avenue had maybe three bedrooms
- L Three bedrooms
- C. So, you were sort of like with the kids and everything, but somehow you made it, right?
- L We were crowded
- C You were crowded, but everybody did alright
- L They even slept in the cellar

- C. Interesting That seems to be a major thing in Irish immigration, people coming
- L Yeah Well, it happened to everybody. Where are they going to come to? They have to come to some place
- C Harp, just for the record here and I already have your release, you do agree to release this tape as property to the Youngstown State University Oral History Department Is that correct?
- L I do.
- C You know that it will probably be housed in the Maag Library or anywhere they choose up at the Youngstown State University
- L They can put it any place they want to
- C Okay At this time, even if we continue on talking, I would like to express my appreciation to you opening your home and letting me come over here and talk to you because I know in the Irish community that you are one of the people right at the upper stratosphere of the Irish community People respect you, look up to you, and I know your roots go deep, deep into the Irish community I thank you very much for your time

End of Interview