

I Heard They Went To New York: The Migrants of Monaghan

BY TERRI CONNOLLY COOK



Photo:
The Monaghan Football Club was featured in the Irish Advocate during 1914. It was an independent team with its own governing body established after members broke away from the Monaghan Men's Association in 1912. Courtesy of John T. Ridge.

When the exhibit *I Heard They Went to New York* opened in Ireland in April, 2008 at the County Museum in Monaghan Town, it was crowded with local people and American tourists looking for familiar faces in restored photos and news clippings. The exhibit focused on the history of the Monaghan Society in New York City. Souvenirs of the Society, displayed as part of the exhibit, had been stuffed long ago into American attics by those who had left the old land behind. These mementos now revealed forgotten images of county traditions celebrated in a new land by a new generation. Many of these migrants from Monaghan who had donated their

keepsakes to the exhibit had never returned home, and it was time to tell the stories of these men and women who, while establishing themselves in this new land, maintained their Irish traditions through organizing here.¹ This article will attempt to place in alignment the stories of these migrants and the historical evolution of their organization, the Monaghan Society, in New York.²

EVOLUTION OF THE SOCIETY

Like other Irish newcomers to New York, men and women arriving from Monaghan would join the county circle, seek out old friends and read the local Irish press, probably focusing on activities of the County Monaghan orga-

Terri Connolly Cook is author of Sacred Havens: A Guide to Manhattan's Spiritual Places, telling the history of Manhattan through the eyes of churches, synagogues, temples, and public gardens. She is a tour guide, marketing consultant, member of the Monaghan Society, and a graduate of New York University. ©2011. Published with permission of Terri Connolly Cook.

nization. While these newspapers provided helpful information about social events for the recent arrivals, they also created an invaluable archive of the Monaghan organization's early history. In 1911, for example, the *Irish Advocate* tried to publish a balanced report on emotional responses to what was dubbed "The Monaghan Excursion Fiasco"—a boat trip cancelled by officers of the Monaghan Association on the very day of the excursion! Several letters-to-the-editor were printed and, more important, two chronological facts surfaced about the Association's history in the City. One was that the "old Monaghan's Men's Organization," as the organization was referred to in one of the letters, was said to have been founded in 1859, while "the present association" (of 1911) was described as being in existence for over twenty-years and filled with long-time members who joined during the 1890s.³ During the same year, 1911, another letter to-the-editor from "the young men" of the Association expressed dissatisfaction with these elders and affirmed their decision to break away and form a financially-independent group, the Monaghan Young Men's Football Club. The fragile co-existence between the social and benevolent organization and this new athletic club was due to financial decisions that impacted the team's game schedule, as well as the desire by some members to make athletics the Association's dominant focus.⁴ Both organizations would ensure their continuity by separating into distinct groups, but neither would cease to support each other's agenda.

The "old Monaghan's Men's Organization," mentioned earlier, was officially known in 1860 as the County Monaghan Social Club, which reported its acceptance into the Convention of Irish Societies, as well as its participation in the St. Patrick's Day Parade, for that year. While the group continued to thrive as a social and cultural club, Monaghan would not be among the marchers again until 1895.⁵ By then, it was recognized as the County Monaghan Men's Social and Benevolent Association, and would include an independent Ladies' Association. In 1918, the *Irish Advocate* featured details of

the Monaghan Ladies' Association successful twenty-seventh annual June ball and it traced this group's existence back to 1891. (Records of the men's organization for 1918 noted the death of past-president Terence McAree, killed in France during the same year while fighting with New York's 69th Regiment.⁶)

Through the years, the organizations for men and women would continue to welcome newcomers, and support each other's social events. In 1932, the associations joined together to sponsor the "Monaghan Lads and Lassies Dance," an invitation for younger members to perhaps meet a future spouse.⁷ Both clubs would be lauded for their unity by the *Irish Advocate* columnist John 'Lefty' Devine when they merged in 1940 into The Monaghan Society, Inc. and held their first annual ball at the Yorkville Casino.⁸ Effective June 8, 1943, The Constitution of The Monaghan Society, Inc. was printed as the first official document echoing the governing principles of its early founders. The booklet was distributed to all members and stated:

The Society shall have for its objects the Social, Benevolent and Cultural welfare of its members; to improve the position of the Irish Race in America; to give aid and assistance to the Race in the homeland, consistent with our American citizenship; to promote fellowship amongst its members. For the furtherance of these objects and in pursuit of that purpose to organize gatherings such as dances, entertainments and lectures to raise money to defray expenses incurred in carrying out the obligations of the Society. The Society should be strictly non-sectarian and non-partisan, and shall consist of regular and honorary membership. Any person of Irish birth or extraction is eligible to become a member of the organization. Honorary memberships shall consist of two chaplains, "representative of the religious beliefs of members," a physician, and any member of the Irish race that the Society voted to join its ranks.

Meetings and social events of the Monaghan Society were first held in

Manhattan where most members resided. In the late 1940s members would gather in the South Bronx at the Star of Munster Ballroom on East 138 Street, and would formally move its central operations in 1956 to the Fordham Republican Club in the North Bronx. As members continued to relocate, so did the meeting space, at one point to Queens, and in the 1990s to its present site in Yonkers.

Membership throughout the twentieth century would be revitalized by the continuous flow of immigrants, and in 1933 the *Irish Advocate* reported the initiation of eighteen new members along with the election of officers.⁹ The financial record book of 1949 listed fifty-eight new members, each paying a one-dollar initiation fee.

While there was no formal roster of the Society's membership, several long-serving Monaghan members remained well-known in the Irish community. James Boylan (1865–1933), from Ballinode, joined the club in 1890 and organized the first eighty-piece Monaghan Fife and Drum Band, as well as the first Monaghan Gaelic Football Team in 1907. Boylan, known as the “dean of steamship agents,” ran a successful business and was elected the first treasurer of the Irish Counties Athletic Union, now known as the United Irish Counties Association. He had become a member of the Fenian Brotherhood under James Blaney Rice when he was twenty years of age and remained a member until his death.¹⁰ When he died, he was president of the Monaghan Men's Association, and mem-

bers of the Boylan Family would continue through the twentieth century to serve as officers and members. His younger brother, Patrick, had preceded him as president and also had held several Association offices.



Photo:

Charles J. Connolly was Grand Marshal of the St. Patrick's Day Parade in 1918. He is shown here prior to the official line-up. This photograph was the property of Owen Trainor, a native of Monaghan Town, and had been sent by his family in New York City. Trainor donated the photo to the author at the opening of the Monaghan County Museum's exhibition in 2008. Courtesy of Terri Connolly Cook.

Charles Connolly (1872–1957) was also well-known throughout the New York Irish community. He was apprenticed to the printing trade in Monaghan Town where he was born, and founded there a newspaper, the *National Advocate*, which was devoted to the unification of Ireland. He arrived in New York a few years before World War I, joined the printers union, and became an active member of Clan na Gael. He became a member of the Monaghan Men's Association where he would serve as a future president. Connolly founded the *Irish Echo* in 1928 as successor to the weekly publication *Sinn Feiner*, and was known for his motto “Smash the Border.”¹¹ In 1956, he sold the newspaper to Patrick J. Grimes but continued to write a column “Food for Thought and Action.”

The Monaghan Men's Association would see an enormous influx of Monaghan lads



Officers and Parade Officials of the Monaghan Men's Association

eager to settle in New York City in the late 1920s through the 1930s. They were working-class transplants, and with the help of the Association became bricklayers, laborers, security guards, truck drivers, and founders of small businesses. Many remained members through the 1960s and 1970s, and they involved their American-born children in the organization's functions.

Anna Maloney and her sister, Theresa Ford, recalled that their father, Frank Brennan (1907–1976) from Clontibret, was employed as a handyman for a real estate company. He would use his influence to get apartments for the new arrivals, while others from the Monaghan group would supply beds and dishes, pots and pans. Brennan would serve, as chairman of the Football Club, as well as president of the Association. His daughter, Josephine Walsh, would hold the elected office of recording secretary, while his son, Francis would join the band as a drummer.

Today's members and officers arrived in New York in the late 1950s through the 1970s and into the 1990s, and have been faithful to the Monaghan Society's constitution and traditions. In 1988, it was big news when the first woman, Anne Morrow McArdle from Annyalla, was elected president, along with officers Maureen Boyle Carragher, Matthew Watters, Tom McArdle, Kathleen McGinley, Raymond Aughey, Sean Treanor, Brian Treanor and Charles Boyle. Marching into the twenty-first century with its own web site, (www.monaghansociety.org), the Society will celebrate its centennial in 2012 (thought to be dated from the formation of the independent football club in 1912). Current officers planning the event are president Anne Marie McQuaid, with Peter McGeough, Kathy Duffy, Carole Burns, Jim McQuaid, Sean Treanor, Pat Burns, John Duffy, and Desi McGeough.

Photo:

Officials of the 1933 St. Patrick's Day Parade shown with officers of the Monaghan Men's Association. Officers of the Association are (front row, starting third from left) Bernard McMabon, Edward Faye, Charles Connolly, and James Boylan. Younger members fell in behind them.

Courtesy of Frank & Anna McNally Brennan family.

ST. PATRICK'S DAY

St. Patrick's Day was a holiday in every Irish-American home with excitement and preparation beginning months ahead of the big day. Financial journals for the Monaghan organization in New York from 1941 onward recorded the many chores that went along with preparing for the grand march: sweaters cleaned for the band, repairs to the banner, reeds for the pipes and sashes purchased for the aides. During the 1950s, my father, Michael Connolly (1902–1965) from Garradevin, would have our family checking the band's uniforms, polishing silver belt buckles, and picking up the banner from storage. After several hundred members of the Monaghan contingent finished the march on Fifth Avenue, the group would attend a grand celebration in the Star of Munster Hall in the South Bronx. A hot meal of corned beef, cabbage, and potatoes was prepared by women members who had no choice but to volunteer for the common good. This tradition continues today at McQuaid's Restaurant in Manhattan where all marchers can unwind, including the women.

In 1918, Charles Connolly (1872–1957), president of the Monaghan Men's Association, was elected Grand Marshal of the Parade. Although the number of participants in that year's march was affected by World War I, for the first time women's contingents would join the parade and the tricolor flag of Ireland was brought to the front line.¹² Connolly, as well as his aides, rode spirited chargers, and for many years would remain on the Parade's planning committee.¹³

A rare photo survives of the 1933 officers and parade officials who would be accompanied by the Monaghan Fife and Drum Band.¹⁴ The young Monaghan lads, arriving in the late 1920s and early 1930s, are lined up behind the officers from the late 1890s who still supported a unification agenda for Ireland. Charles Connolly appears in the center wearing spats and holding his top hat. The young parade aides standing behind him include James McNally, Michael

Connolly, Paddy Biggins, Frank Brennan, Frank McPhillips, John Joe Connolly, and Jack Daly, all destined to serve in future events. The Monaghan Marshal was Bernard McMahon, with aides James Boylan (president) and Edward Faye. Other officers were, Bernard McDonald (Vice-President), Owen Woods (Treasurer), James Barker, (Financial Secretary), Francis J. Boylan (Recording Secretary), Frank Connolly (Sergeant-At-Arms), Patrick Boylan (Publicity Director), and Trustees, James McGinn, John P. McFadden, John P. Boylan.

Before men's mode of dress changed, officers of groups like the Monaghan Society would continue to lead the parade in the late 1940s through the 1960s in top hats and formal-dress suits, along with parade officials in white pants and black tunics.¹⁵ Today, the Monaghan contingent marches in more casual dress, still carrying the banner that made its debut in 1954.¹⁶

THE STANDARDS

From the early 1930s onward, three different banners have accompanied the Monaghan group in the Parade. In order for the association to march as an independent unit on St. Patrick's Day, the officers would need their individual flag.¹⁷ The first, thought to have been borrowed from Ireland, is seen in the photo of the 1933 parade line-up. The front panel displays symbols of country and county: the golden harp, the Red Hand of Ulster Province, and the round towers of monastic settlements. The reverse side is a full-length portrait of nineteenth-century Irish nationalist and Young Irelander, Terence Bellew MacManus (1811–1861), whose group popularized the United Irishmen's 1798 Rebellion. The second banner, cream-based satin with golden trim, made its debut in 1938 and was inscribed "County Monaghan." A subscription list that topped out at \$100 from the Monaghan Ladies Association had detailed all donations down to twenty-five cents.¹⁸ The focus of the hand-painted panel was an image of St. Macartan who was appointed by St. Patrick as the first bishop of Clogher, one of



Photo:
 Members of the Monaghan War Pipe Band for 1950 shown in pre-parade line-up and new uniforms at the Star of Munster Ballroom in the Bronx. Pipe major Mike Heaney (front row, far left) and Tom Roberts (top row, far right) led first integrated band with drummer, Mary Connolly. Courtesy of Michael & Mary Kate McNally Connolly Family.

the Celtic monastic settlements. Three heroes were pictured on the back under the headline “Monaghan Martyrs: James Connolly (1868–1916), commander and one of the seven signers of the Proclamation of the Republic in 1916; Sean Connolly (1903–1916) dressed as a member of the Irish Volunteers and slain while raising the tricolor over Dublin Castle, and Thomas Clarke (1858–1916) another signer of the Proclamation who spent time in New York (1880–1907) with Clan na Gael and returned to establish the military committee for the uprising in Dublin. “Remember Easter Week 1916” was inscribed across the lower border, and “Remember ’98” was centered on a gray stone-colored Celtic cross placed under the martyrs’ images to recall the United Irishmen’s Rebellion of 1798. After a replacement was purchased by the Society, this standard was said to be donated to the National Museum in Dublin.

The third banner, still in use from 1954 is inscribed “The Monaghan Society” with an

updated image of St. Macartan. It is hand-painted on the same cream-based satin fabric and has all the icons duplicated from its predecessor. Several fundraising events were noted in the Society’s finance journal to cover the one thousand dollars paid to the National Uniform & Banner Company for the third banner.

THE COUNTY OF MUSIC

Since the county of Monaghan is well-known for its love of music, it is no surprise to discover that the Society would always have a band or two. In 1906, the eighty-piece Monaghan Fife and Drum Band marched in the St. Patrick’s Day Parade, and gave a May concert at Tammany Hall. The band’s founder, member James Boylan, said, “the band was to revive Ireland’s ancient music and not for the purpose of making money.”¹⁹ Dance classes were first sponsored in 1905 to continue the cultural pursuits of traditional Irish music and dance.²⁰

On March 17, 1945, the fife and drum unit would still be listed in the Parade's line-up along with the Monaghan War Pipe Band organized in the late 1930s. The old drum corps expenses appeared in the 1946 financial records for the last time, along with the pipe band that now became the official music of celebration. A reference to the pipers, under the leadership of Paddy Biggins, had first appeared in the *Irish Advocate* in 1937 and again in 1938, with a photo of pipers Mike Heaney, James Hennessey, and drum major Tom Roberts.²¹

In 1950, the band would line up for a rare formal photo before heading to the parade. The group included the first woman drummer, my sister, Mary Connolly, one of the American-born generation in the Society.²² Today, the Monaghan Band is an independent corporation, hired by organizations for celebratory events, as well as by the Society for its annual march up Fifth Avenue.

SOCIAL EVENTS

With each designation, from social club to benevolent association to incorporation as a society, the officers leading the Monaghan organizations would change the numerical description of their social events. In 1904, The Ladies' Club advertised their twelfth annual ball at Lyric Hall, dating their social events to 1892.²³ In February 1932, an ad in the *Irish Advocate* listed the fifty-seventh Annual Ball of the Men's Association at which they would celebrate the two-hundredth birthday of George Washington. This would take their socializing back to 1875. The newly merged men's and women's associations in 1940 would list the November Ball at the Yorkville Casino in Manhattan as the Society's first annual event, and would continue to date celebrations onward from this year with no reference to past celebrations or events.

Beginning with the 1940s, photos were sold as souvenirs of social events established by the newly incorporated society. The old-



Photo:

The Monaghan Football Club in 1934. In the next year, the team went to the semi-finals led by John Joe Connolly (front row, fifth from right) and Tommy Woods (front row, third from right). Many members would serve as officers in both the club and the Men's society. Courtesy of Michael & Mary Kate McNally Connolly Family.



THE FOOTBALL TEAM

The 1904 County Monaghan Gaelic Football Team, started by James Boylan who was actively involved in the Irish Counties Athletic Union (ICAU), was first photographed for the *Irish Advocate* as they prepared to participate in a football tournament playing Waterford. In 1914, the *Irish Advocate* again publicized the “Monaghan Football Club,” now an independent group that broke away from the Society and formed their own club in 1912.²⁵ Another group of Monaghan lads, lead by newcomers, John Joe Connolly from Garradevlin and Tommy Woods, would bring new energy to the team that went to the semi-finals in 1935. Teammates included Frank Brennan, Phil Branigan, John McKenna, Tom Brennan, Paddy Daly, Jimmy Carroll, Jim McNulty, Joe O’Neill, Mike Caufield.²⁶

The Monaghan Football Club would continue to survive and hold its fundraisers, with donations from the Society often listed in financial records. In recent years, young footballers from many counties play under the Monaghan standard at Manhattan’s Gaelic Park, and are still cheered on by members of the Society.

INSTALLATION OF OFFICERS

In 1906, the Men’s Social and Benevolent Association met at the ICAU Clubhouse in Manhattan at 341 West Seventeenth Street, and recorded as president Patrick Lennon, a reporter for the *Irish Advocate* who joined the organization in 1890. Other officers included Philip McGuire, Thomas Brennan, Frank M. Lennon, Patrick Boylan, James Clark, Michael Martin, and James Boylan, the corresponding secretary. With their goal of a unified homeland, this group would remain actively involved in the Society until the late 1930s.²⁷

Every January, since 1949, the Monaghan Society has recorded the installation of officers with a group photo. Since there were no term-limits in the early years, many of the same faces would re-appear over the years, and it

est photo from the November Ball in 1945 shows a small group of attendees, but later images from the 1950s through the 1960s show hundreds of formally-attired members attracted not only by good music but by what would evolve as the yearly reunion for older members.²⁴ In the 1950s, family and friends joined members, accompanied by the piper’s band, at Our Lady of Good Counsel Church in Manhattan on East Ninetieth Street every May where, after Mass, they would proceed to an Annual Communion Breakfast held in a nearby restaurant.

The St. Patrick’s Day Dance, always one of the biggest fundraisers for the Society, was well-promoted, as indicated by advertising payments, listed in the organization’s financial journal, to the *Irish World*, *Gaelic American*, *Irish Advocate*, *Irish Echo*, and *Brooklyn Tablet*. Promotions were also broadcasted on the radio shows of Terry Long and Dorothy Hayden.

Photo:
Marching up Fifth Avenue on a snow-filled St. Patrick’s Day in 2006. Members of the Monaghan Society carry their hand-painted banner from 1954 with the image of medieval St. Macartan, who was appointed by St. Patrick to be the first bishop of Clogher, one of the Celtic monastic settlements. Courtesy of Terri Connolly Cook.

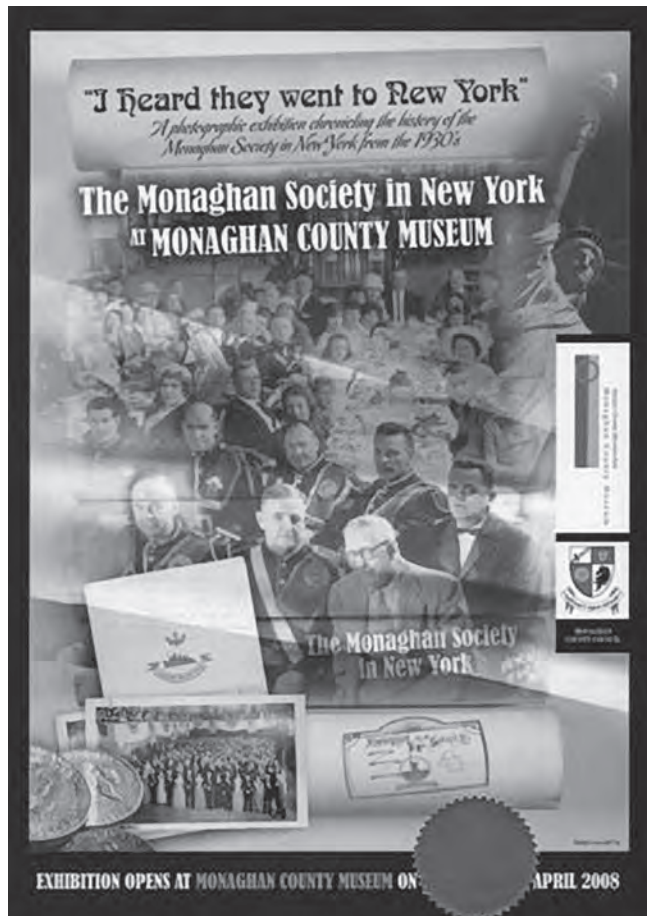
would be this group that would remain active through the 1960s. In June 1961, an amendment to the organization's constitution limited a person's term as a Society officer to two consecutive years, but after one or more years out of office, the person is again eligible to serve as an officer.²⁸

CHANGE & CONTINUITY

From the Monaghan Social Club in 1859 to the Monaghan Society Inc. in the 1940s, Monaghan natives continued to widen their membership circle each decade, echoing what was happening in social and political campaigns, both in Ireland and New York City. They would enmesh their American-born children in their cultural traditions and teach the need for unity and friendship. The Monaghan Society was propelled into the twenty-first century by this philosophy, and continues as a welcoming beacon for newcomers who want to try their luck in New York, like those migrants from centuries ago.²⁸

Notes

- 1 Located at 1-2 Hill Street, in Monaghan Town, the Museum opened in 1974 as the first locally funded museum in the Republic of Ireland, and has been committed to displaying Monaghan's culture and heritage, including the emigrants' stories. It was awarded Council of European Museum Prize in 1980, and the Gulbenkian-Norwich Union Award for Best Collections Care in 1993. The Museum was originally in the Courthouse at the town center, but that building was destroyed by fire in 1981. The collection remained intact, and moved in 1986 into two stone townhouses that were reconstructed and dedicated as a permanent home in 1990. The exhibit, *I Heard They Went To New York*, chronicling the history of the Monaghan Society in New York from the 1930s, opened on April 17, 2008, with the help of the Monaghan County Council. Curators were Liam Bradley, Noel Breakey and Terri Connolly Cook, with graphic design by Padraic Horgan and Theresa Loftus, lighting by Andy Hogg, and assisted by staff members, Pauline Tilson and Patricia Barbour.
- 2 Many migrants' narratives and photos lacked any written data, and some stories had questions that would only be answered in later revelations. As a young child, I would often ask my mother why Eddie McGahey, a portly, bald, pipe smoker with a speech impediment, spoke with a stutter. She would always quietly say, "He was about to be executed but was saved at the last minute." No further explanation would be forthcoming until details of McGahey's life were discovered years later in the *Irish Advocate* on an invitation from Patrick G. Finnegan, Monaghan Society President, and Thomas Bogue, Chair of Arrangements, to attend McGahey's Memorial Mass on March 30, 1963. It revealed that he had played a prominent role in Ireland's 1916 War of Independence, received a death sentence for his participation, and "was saved at the last minute," by the signing of the armistice agreement in 1921. The story of long-time member, Edward McGahey (1897est-1963) who migrated from Carrickinaire, Monaghan in 1925, and was acknowledged in his obituary as "a true Irish patriot" would now be part of the history of the Monaghan Society in New York. (See "Memorial Mass March 30 for Monaghan IRA Vet," *Irish Advocate*, March 23, 1963. McGahey was attached to the 5th Northern Division, IRA, and a member of the South Monaghan Flying Column under the leadership of Terry McGee.)
- 3 The *Irish Advocate*, August 19 & 26, 1911, printed the Association's explanation: the caterer's refusal to pay the balance due on a contract because the crowd was too small. The caterers responded that it was the Association's responsibility to pay the McAllister Steamboat Co., but the group lacked the funds. The Monaghan Committee (William Carolan, Patrick Boylan, John Murphy) defended the honor of the Association and quoted its history.
- 4 *Ibid.*, August 5, 1911, mentioned Patrick Lennon for frustrating plans.
- 5 John T. Ridge, *The History of The St. Patrick's Day Parade in New York*, 1988, (AOH Publications, Brooklyn, N.Y.) p. 29, p. 77.
- 6 *Irish Advocate*, July 1, 1922. When member Charles Rice returned home to Monaghan in 1922, he would bring a wreath from the Monaghan Association for McAree's grave, "as a tribute of respect of what he has done for Uncle Sam and for what he did for the orga-



nization.” McAree’s remains were returned to his home in Scotstown in 1918.

7 *Irish Advocate*, March 5, 1932.

8 *Ibid.*, Nov 30, 1940, p.2.

9 *Ibid.*, June 10, 1933, pg. 2.

10 *Irish Advocate*, July 29, 1933, pg. 6, The James Boylan obituary listed the many organizations that Boylan participated in, and named the officers in those clubs who attended his funeral.

11 *Irish Echo*, January 11, 1958, The Charles Connolly obituary was featured on the front page and noted his unsuccessful race for United States Congress in Bronx, N.Y.

12 *Irish Advocate*, March 23, 1918, front-page editorial. The parade started at 3 p.m., a good time for working women.

13 Photo of Charles Connolly in the 1918 parade was owned by Owen Trainor, in Co. Monaghan, Ireland, and donated to the Monaghan County Museum by author.

14 Photo of the 1933 officers and parade officials donated by the Frank & Anna McNally Brennan family

15 A photo of the Monaghan Society line of march for 1953 is owned by the Peter and Dymphna Higgins Connolly family.

16 See Page 10. Photo of Monaghan Society of March, 2008, by Terri Cook.

17 Ridge, *The History of The St. Patrick's Day Parade in New York*, p.124: “in 1930, only eight Irish counties marched under their own banner, the remainder joined together behind the United Irish Counties umbrella.”

18 *Irish Echo*, April 23, 1938.

19 *Irish Advocate*, April 28, 1906.

20 *The New York Irish*, edited by Ronald H. Bayor & Timothy J. Meagher, p.293, Chapter 11, “The Irish County Societies in New York, 1880–1914,” by John T. Ridge. (John Hopkins University Press, Baltimore).

21 *Irish Advocate*, March 6, 1937, and *Irish Echo*, photo published March 26, 1938 Reports on St. Patrick's Day.

22 1950 photo of the Monaghan “War Pipe Band” See donated by the Michael & Mary Kate McNally Connolly family.

23 *Irish Advocate*, Jan. 1904.

24 Photos showing these events were shown at the Monaghan exhibit and are owned by the author.

25 See Page 3. Photo found by John Ridge and sent to author.

26 See Page 9. Photo of 1934 team donated by the Michael & Mary Kate McNally Connolly Family. Most members would serve as officers in both the athletic group and the Society.

27 *Irish Advocate*, March 16, Directory of Irish County Organizations.

28 Selected files of the Monaghan Society and its predecessor, the County Monaghan Men's Association, have been donated to the Archives of Irish America at Glucksman Ireland House at New York University and also to the Monaghan County Museum in Ireland.

Photo:
Detail from poster used for 2008 exhibition held at County Museum in Monaghan town. Courtesy of Terri Connolly Cook.