

Irish wolfhounds among New England's earliest settlers

In 1633, four Irish wolfhounds were shipped across the Atlantic Ocean to New England. They were sent to John Winthrop Jr., the son and namesake of the founder and first governor of the Massachusetts Bay Colony.

Born in England in 1605, Winthrop Jr. had been sent to Ireland at the age of 16 to study at Trinity College in Dublin. While there, he boarded with an uncle, Emmanuel Downing, also a native of England.

Winthrop Jr. immigrated to Massachusetts in 1631, a year after his father and other Puritans established the colony on the seacoast near Boston. With 12 other newcomers, Winthrop Jr. soon founded the town of Ipswich in Agawam harbor 28 miles north of Boston.

It was his uncle Downing who arranged to send the wolfhounds to America. Winthrop Jr. was notified of the arrangement by Edward Howes, who had been his classmate at Trinity College. In a letter to Massachusetts in August 1633. Howes wrote: "You shall receive in this ship 3 wolfe dogs & a bitch, with an Irish boy to tend them ..."

That ship was the *James*, which docked in Salem, Mass., on Oct. 10 that year after an eight-week voyage from England. Aboard was a cargo of supplies, 80 new immigrants, 60 head of cattle, the wolfhounds and their Irish lad tender.

The dogs were not just a frivolous gift of pets from back home. They and their Irish keeper were sent in the hope they might help solve a serious problem facing the Puritans who were trying to make a go of it in their small colony across the ocean.

The problem was a huge population of



This sketch of an Irish wolfhound was drawn by Louis A. Fuertes. It appeared in National Geographic Magazine in 1919. Those who have had experience with Irish wolfhounds know the picture is not an exaggeration.

grey wolves running wild throughout New England. The wolves, wrote one historian, "are very numerous and go in companies, sometimes, 10, 20, more or fewer, and so

cunning that seldom any are killed with guns or traps ..."

From an ecosystem point of view, the wolves were essential because they preyed on coyotes, deer, moose and other predators. But to the handful of Europeans struggling in the wilderness, the wolves were deadly enemies constantly killing the sheep and other livestock essential for food.

Shortly after arriving in Massachusetts, Winthrop in a diary entry wrote that when he went for evening walks he carried a musket in case he encountered the wolves who "came daily about the house and killed swine and calves." So great a threat were they that one of the first laws passed by the Ipswich Puritans offered a bounty to anyone who killed a wolf.

When that law failed to decimate the wolves, the English settlers looked to Ireland where they knew there was a potent weapon to deal with wolves: the Irish wolfhounds, known in Gaelic as "Cu Faoil," the "Cu" meaning brave.

The tallest of all dog breeds, the Irish wolfhound is described by the American Kennel Club, as "of great size and commanding appearance ... remarkable in combining power and swiftness with keen sight ... bred for long, solitary hunts based solely on its ability to visualize its landscape ... unlike hounds who rely on scent ..."

"A sturdy yet swift dog, it is capable of running down and killing large animals. It has a general greyhound build only larger and stockier. The legs are long, the body comparatively narrow ... the chest deep

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Renew your CIAHS membership for 2021



If the Irish wolfhound above could talk, he or she probably would say, "Don't forget to renew your membership in the Connecticut Irish-American Historical Society because it is one of only a few places that you will find a story about my breed." And if you had such a magnificent Irish creature staring at you up close and personal, you probably would do anything he or she wants. So to help you remember, we have enclosed an envelope with this issue of The Shanachie. And on page 4, we have explained how easy it is to renew.

Early New Englanders found Irish wolfhounds to be valuable allies

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and the waist moderately small. Add to this a harsh, wiry coat and you have a dog that can withstand cold, damp weather and run through thick brush without even getting scratched."

The wolfhounds also have class, according to the Kennel Club: "... the best part about the coat is the distinctive long eyebrows and beard that impart a noble expression."

The Irish wolfhound is also as old as the history of Ireland itself. In early Christian times, the Irish wolfhounds were known throughout Europe for beauty as well as hunting ability. Arrian, a Greek historian in the second century of the Christian era wrote, "The most highly bred of these Celtic dogs are a wonderful sight as to eyes, body, hair and colour ... altogether the sight is delightful to a hunting man ..."

Arrian said wolfhounds were frequently gifts that were bestowed by provincial kings in Ireland to their princes, thus "seven hounds for the chase are given by the king of Cashel to one of his princes, to another he gives seven hounds to chase down stags."

In the year 391 A.D., a Roman statesman wrote a letter of thanks for such a gift of seven Irish wolfhounds with a comment that "all Rome viewed them in wonder."

Wolfhounds even played a role in the early life of the patron saint of Ireland. Born in Roman Britain about 380 A.D., St. Patrick was kidnapped at the age of 16 and sold into slavery to an Irish chieftain. After six years tending sheep, Patrick escaped, made his way to the eastern coast of Ireland and was taken aboard a ship about to sail for Europe. The ship's cargo included a number of the Irish wolfhounds to be sold on the continent. Some scholars think that Patrick may have been added to the ship's crew because during his captivity he had learned to manage wolfhounds. The voyage was of only three days and it is thought the destination was the west coast of France. When the ship docked there, Patrick remained with the crew as they transported

the cargo of wolfhounds overland to southwestern Gaul which was known as an ideal location for hunting. A few years later, Patrick returned to Ireland as a missionary.

A thousand years later in 15th-century Ireland, wolves were overrunning the countryside. "The Irish wolfhounds, already renowned big-game hunters, began to specialize on wolves," according to the American Kennel Club, and by the 1600s, wolves and other big-game animals of Ireland had been hunted to extinction.

In the letter to Winthrop, Howes, know-

suspicious of any Catholics. The Catholics were similarly narrow-minded in their view of all Protestants. The Puritans disdained the pomp, ceremony and hierarchy which was the rule not only in the Catholic church, but also in the Church of England. Their preference in religious doctrine and practice was close personal relationship with the Lord.

That explains why the letter from Howes to Winthrop Jr. said little about the wolfhounds but went into detail about the boy and his faith.



The howl of the grey wolves was almost as frightening as their killing of livestock in early Puritan settlements. The Rev. Joseph B. Felt, a descendant of the Pilgrims, wrote, "It was a common thing to hear them commence their howl soon after sunset, when it was very dangerous to go near the woods ... (They) were so abundant and so near the meeting house, that parents would not suffer their children to come and go from worship without some grown person." (Picture: National Geographic, 2012. Mexican Grey wolves at the Chicago Zoological Zoo.)

ing the reputation of the hounds made no explanation for sending them. However, their proven ability to clear a country of wolves certainly was the decisive factor in shipping not only three males but a female so as to make fairly sure that their numbers would increase in New England.

What Howes did describe in detail in his letter was the Irish indentured servant's religious beliefs and character. That focus undoubtedly was the result of the splitting up of Christendom in that era into various faiths and denominations and the resulting distrust, anger and ill will among Christians.

The ecumenical movement was several centuries in the future. The Puritans were

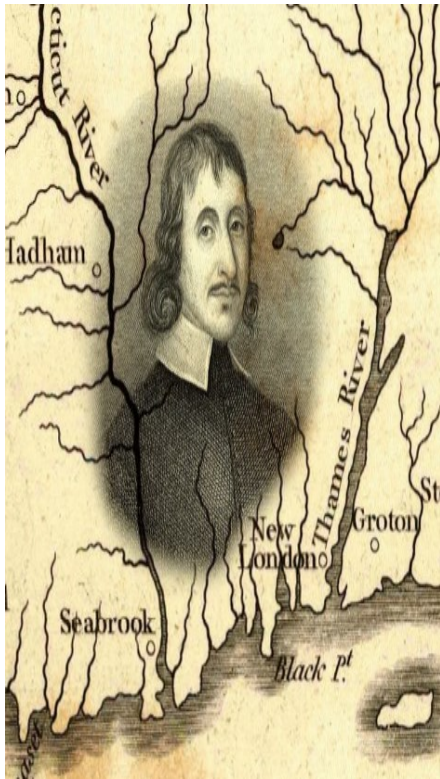
The letter is written in 17th century English and is sometimes puzzling in its meaning. "This is a very tractable fellow," Howes wrote, "and yet of a hardie courage ... I am persuaded he is very honest ...especially he makes great conscience of his promise and vowe ... I could wish you would take him to be your servant, although he be bound to your father for five years."

That apparently means that while the Irish lad could easily be led, he did have a streak of independence. He was honest and could be trusted to accept the terms of his indenture. While the indenture formally bound the boy to John Winthrop Sr., it appears that the young man was to actually live with John Winthrop Jr.

Howes explained that the Irish lad had a strong Catholic faith, but with some

nudging might be won over to Puritanism: "At his first coming over," — (which may mean when he was brought from Ireland to England) — Howes wrote that "he would not goe to church, nore come to prayers, but first we got him up to prayers and then on the Lord's Day to catachise and afterwards very willingly he hath been at church 4 or 5 tymes ..."

But, even though the boy seemed to be gradually accepting Puritan ways, he still clung to Catholic practices. "He as yet makes conscience of Fridays fast from flesh ...," said Howes regarding the Catholic custom of not eating meat on Friday. The boy also did not like "to hear the Romish reli-



John Winthrop Jr., to whom the Irish wolfhounds were sent, was one of the most important Puritans in the founding of Connecticut. This picture shows his likeness within a map of Connecticut that shows the three communities he founded: Saybrook (Seabrook), New London and Fishers Island, bottom right.

gion spoken against, but I hope with God's grace he will become a good convert ..."

Howes encouraged Winthrop Jr. to do whatever he could to help quicken the conversion. "Sir, I dare boldlie saye it is as much honor for you to winn this fellowes soule, out of the subtillest snare, Romes politick the religion of Satan; as to winn an Indian soule out of the Devills clawes"

"As for his fitnessse to be a member of your church; its well if the Lord worke it in three or four yeare, yet he can doe it sooner if he please ... The fellow can reede and write reasonable well which is somewhat rare for one of his condition; and makes me hope the more of him."

As the salvation of the Irish boy continued, the Irish hounds apparently were able to reduce somewhat the threat of wolves because several years later the town of Ipswich adopted a law requiring that all homeowners must keep a dog, preferably a mastiff like the hounds, so as to reduce the number of wolves.

It is likely, too, that the Irish wolfhounds

ended up in Connecticut either on occasion or permanently because the colonial leader they were sent to had a penchant for roaming and eventually lived 30 years in Connecticut. "Winthrop enjoyed travelling through the countryside," wrote historian Francis J. Bremer. "After 1633, he may often have been accompanied by one of the 4 wolfhounds shipped to him." If he did, it is likely the wolfhounds became Connecticut visitors or residents as did Winthrop Jr.

In the years after he founded the town of Ipswich in Massachusetts, Winthrop became primarily interested in Connecticut. He agreed in 1635 to become the governor for one year of a proposed new colony at the mouth of the Connecticut River. During 1636, he lived there and oversaw the construction of houses and a small fort at what became the town of Saybrook, Connecticut.

In 1640 Winthrop Jr. received a land grant of Fishers Island, which lies just off the southeastern coast of Connecticut. In 1644, he received another grant at the mouth of the Thames River on the Connecticut mainland near Fishers Island. There he founded what became the busy seaport city of New London. By 1647, he and his family were living in New London. In 1650, he became a Connecticut citizen. He moved to New Haven in 1655 and was elected governor of Connecticut in 1657. Then he moved to Hartford and was re-elected governor repeatedly from 1659 until his death in 1676.

It is unfortunate, but it seems at the moment there is no more information about the wolfhounds and Irish boy. However, reams of data do exist about the Winthrops and other Puritans. Tucked in some corner of it there may be awaiting a diligent researcher much more about these very early and interesting Irish New Englanders.

Sources: Winthrop Papers, Massachusetts Historical Society, Vol. 3, 1943, p. 134, 491; "The History of New England from 1630 to 1649," by John Winthrop, James Savage, Vol. 1, pp. 53, 68, 111, 115; online "John Winthrop Jr." at Museum of Connecticut History; Wayback Machine, "John Winthrop Jr., Governor of the Colony of Connecticut," Francis J. Bremer, "John Winthrop: America's Forgotten Founding Father," page 149; Online: "Historic Ipswich, Wolf Laws of the Town of Ipswich," Thomas Franklin Waters, "A Sketch of the Life of John Winthrop, the younger," Thomas Olden, "History of the Church of Ireland," John Davis Newport, "St. Patrick, His Writing and Life," Richard Archdeacon, "The Life of St. Patrick."



Another bright Irish dog

Thanks to an Irish terrier named Jack, everyone and everything was safe in Connecticut's capital city, according to this article published in the *Hartford Times* of April 9, 1896.

"Special officer Ryan, the night guardian of the Blythe estate property in the vicinity of Kearney and Market streets has a most valuable assistant in his dog Jack. Mr. Ryan has little to say about Jack's pedigree, and possibly Jack has no pedigree at all, although he looks more like an Irish terrier than anything else.

"Jack, however, does not seem to act what he looks like. He is too busy and most of the time he appears as if his shaggy coat of dark-brown hair had been combed in a dozen different directions with a currycomb.

"When Jack was still very young, he showed strong talent for being a watchman. Such a thing as sleeping at night never entered his head so that Ryan at last got into the habit of taking him with him when he went on his lonely rounds in the darkness.

"At first Jack only acted as a companion, but when he had seen his master try certain doors, he thought it was his duty to do the same.

"In less than a month he knew every door on the route and would run ahead and jump against them before Ryan reached the spot.

"The more he practiced, the more perfect he became in performing his duties, and it was not long before he would put

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An Irish actor, his playwright son and a Connecticut landmark

One of the many remarkable sites on our Connecticut Irish Heritage Trail is the Monte Cristo cottage in New London. It is remarkable for several reasons. It is an Irish landmark with a French name; it is significant enough to have been designated a National Historic Landmark; and it was the home of two of American theater's most talented figures: actor James O'Neill and his son, playwright Eugene O'Neill.

The cottage was built in 1840 on Pequot Avenue on the bank of the Thames River in New London. In 1884, it was purchased by James O'Neill, who was born in Kilkenny, Ireland, in 1847, and brought to the United States when only five years old. His parents, Edward and Mary O'Neill, were among the hundreds of thousands of Irish who fled their homeland to avoid starvation during the Great Hunger of the late 1840s. In 1851, the O'Neills settled first in Buffalo, NY, and then in Cincinnati, Ohio.

James O'Neill, star actor

When he was 21, James made his debut on stage in a Cincinnati presentation of the drama, *The Colleen Bawn*, written by another Irishman, Dion Boucicault. A handsome, talented and industrious young man, O'Neill joined a traveling stage company and soon earned a reputation as a box-office draw. By age 25, he was performing coast-to-coast.

In 1877 in New York City, O'Neill married Mary Ellen Quinlan, a daughter of other Irish immigrants. Their first child, James, was born in 1878 in San Francisco where his father was at work on stage. A second son, Edmund, was born in 1884, but died in infancy from measles. Eugene, the final son of the O'Neills, was born in New York City in October 1888.

It was as a present for his wife on her 27th birthday that James O'Neill purchased the cottage, along with an adjacent plot, on the waterfront in New London. O'Neill had the cottage enlarged to a two-story home with a wide porch wrapped around the front and a tower with a pyramid roof.

The O'Neill family spent much of every year on the road from city to city, and the cottage on the Connecticut coast became their summer home. It was given the name Monte Cristo Cottage because a large share of James O'Neill's renown was earned by his performances in the role of Edmond Dantes in the *The Count of Monte Cristo*, a play that was based on the novel by French author Alexandre Dumas.

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*Born in Ireland during the Great Hunger, James O'Neill, left, became a famous actor in American theater. Much of the fame was based on his portrayal of Edmond Dantes in the play *The Count of Monte Cristo*. His son Eugene O'Neill, right, became equally or more famous as a playwright. His works won four Pulitzer Prizes and he was honored with a Nobel Prize in Literature by the Swedish Academy. Below is the cottage in New London where the O'Neill family lived. It is a U.S. National Historic Landmark.*



Monte Cristo Cottage

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O'Neill first appeared in the role in 1875 in a Chicago theater. In 1883 in New York he filled the role after the star of the show died suddenly. With O'Neill as Dantes, the play became a sensation, and he became rich by buying the rights to it and playing the count of Monte Cristo for the rest of his career — an estimated 6,000 times.

What that theatrical role meant to James O'Neill was evident in an incident on Oct. 16, 1893. On that day, he arrived in Meriden on the 10:45 a.m. train from Waterbury where he had starred in a presentation of that play and was scheduled to perform in the same role at the Meriden Opera House on Oct. 17. A reporter from the *Meriden Daily Journal* was waiting on the platform to interview the actor not so much about the play he was to star in, but as what a rich man like O'Neill had to say about the financial disaster the country was experiencing.

It was a time similar to 2020-2021. There was no coronavirus involved but when several Wall Street brokerage houses collapsed in early 1893, 600 U.S. banks and 16,000 businesses followed. Unemployment soared to 20 percent of the workforce and at that time there was neither municipal, nor state nor federal assistance for workers and their families. It was the worst economic depression since the beginning of the nation, and it dragged on until about 1897.

As they walked from the railroad station to the hotel, the reporter asked O'Neill what lay ahead for the U.S. economy. O'Neill was optimistic. "I have been traveling through a large portion of New England this season having visited many of the factory towns which feel the depression most keenly," he replied, "and I must say that my experience has led me to believe that times are showing great improvement. Factories that were shut down for weeks and months have resumed work and business has taken a corresponding boom ... It is my candid opinion that if Congress would get to work and settle the revision of the tariff, confidence would be restored and an era of prosperity never before known in this country would spring up in no short order"

The nation recovered, but not until 1897. The O'Neill family kept its cottage and financial standing. James O'Neill died in 1920, his wife Ella, 1922. They, along with their sons, Edmund and James are buried in St. Mary's Cemetery in New London.



This statue of Eugene O'Neill commemorating his boyhood in New London was dedicated in 1988 during a yearlong centennial.

Eugene O'Neill playwright

James O'Neill's youngest son, Eugene Gladstone O'Neill, spent much of his childhood at Monte Cristo Cottage. He followed his father's footsteps into a career in the theater arts. He did so as a playwright rather than an actor, but like his father, he excelled at what he did.

Even with an abundance of talent, however, it was a difficult road for Eugene. With the family living in hotels much of the time, he was a lonely and restless young man. Neither a year studying at Princeton University nor a stint as assistant treasurer of his father's theater company settled his wanderlust. He got married and then fled off to sea joining the crew of a mining engineer who was sailing to Honduras to prospect for gold. Then he went to Buenos Aires where he became an alcoholic vagabond sleeping on street benches. He returned to the United States in 1911, spent several months in New York City in saloons and flophouses, attempted suicide and then returned to his family in New London.

His father got him a job as a reporter and a contributor to the poetry feature of the *New London Telegraph*. His journalism career soon ended when at the age of 24 he came down with tuberculosis. He was treated at the Gaylord Farm Sanitarium in Wallingford for six months in 1912 and 1913. That period proved to be a new start for O'Neill. He swore off alcohol and decided to devote himself entirely to writing plays. He later called the recovery of health his "rebirth."

From that point on, his playwriting career blossomed. In 1916, he joined a group of avant-garde writers and artists on Cape Cod. The Provincetown Players, as they were known, presented O'Neill's one-act

play, *Bound East for Cardiff*, in a room of a shack on a wharf in that town.

In the following years, he wrote a stream of plays, often in a sea setting and telling stories of down-and-out people: *Moon of the Caribbees*, *The Emperor Jones*, which opened in Greenwich Village and moved to Broadway, *Beyond the Horizon*, which won him a Pulitzer Prize for Drama, *Anna Christie*, *Desire Under the Elms*, *Strange Interlude*, *Mourning Becomes Electra*, *Ah Wilderness*, *The Iceman Cometh*, *A Moon for the Misbegotten*, *Long Days Journey into Night*.

He was judged as the preeminent playwright in the United States. He received four Pulitzer Prizes: in 1920 for *Beyond the Horizon*, in 1922 for *Anna Christie*, in 1928 for *Strange Interlude* and in 1957 for *Long Days Journey into Night*. His plays were sell-outs in Vienna, Calcutta, Budapest Stockholm and Buenos Aires as well as New York.

When he died on Nov. 27, 1953, at the age of 65, the New York Times theater critic wrote "Mr. O'Neill broke a number of old molds, shook up the drama as well as audiences and helped to transform the theatre into an art seriously related to life. The genius of Mr. O'Neill lay in raw boldness, in the elemental strength of his attack upon outworn concepts of destiny."

On Oct. 17, 1988, New London celebrated the centennial of O'Neill's birth by unveiling on the city waterfront a bronze statue of him. The statue depicts a boy sitting on the grass with his legs stretched out in front of him, writing pad in his lap and an intent look on his face.

More than 500 people attended the unveiling which culminated a year of observances celebrating O'Neill's life and works. One highlight of the unveiling was the reading of a letter from President Ronald Reagan, himself of Irish descent and a movie star. In one sentence, Reagan captured the significance of the occasion: "All of New London can take great pride in the role your city played in the formative years of one who many consider to be America's greatest playwright."

Sources: Wikipedia, James O'Neill, Eugene O'Neill; Online: "The Life & Times of Joseph Haworth — James O'Neill, 1849-1920; New York Times, O'Neill obituary, Oct 28, 1953; and Oct. 17, 1988, "Statue of Eugene O'Neill." "Great Playwrights," publisher, Kahle Austin Foundation; Maria Milora, "Eugene O'Neill, p. 150ff; Online: The Nobel Prize: "Eugene O'Neill, Biographical;" Online: Eugene O'Neill Foundation, Tao House: "Eugene Gladstone O'Neill 1888-1953."

Civil rights champion for Cape Cod Indians

Editor's note: With its last issue, the Shanachie resumed its practice begun 30 years ago of including in each issue one article about other racial and ethnic groups. The purpose is to emphasize that along with being proud to be Irish-Americans we are no less proud of the contributions to our nation of people of all races and ethnicities. The article on this page tells the story of one such American, a Pequot Indian who reached out to help the Wampanoag Indians of Mashpee on Cape Cod in Massachusetts.

In the spring of 1833, William Apes, an itinerant Methodist minister from Connecticut heard rumors about ill treatment of the Wampanoag Indians in Mashpee on the southwestern end of Cape Cod.

Apes himself was of mixed descent, his mother and father both being of Pequot Indian and European stock. Apes was born in Colrain, Massachusetts, in January 1789. When he was an infant, his parents moved to Colchester, Connecticut, and after three years there they separated. Apes then lived briefly with his grandparents, and as an indentured servant with several families in New London County.

He eventually ran away and joined a militia outfit in New York as a drummer. During the War of 1812, Apes saw action against the British in northern New York, including the Lake Champlain land and water Battle of Plattsburg in September 1814, the last British invasion of the northern states.

When the war ended, Apes went to Canada working as a day laborer before returning to Connecticut in 1817. In 1821, he married Mary Wood of Salem, Connecticut, and they began a family of four children.

In 1829, Apes was ordained a Protestant Methodist minister. He preached at camp meetings and revivals and in houses of worship in New York City, Albany and Utica in central New York, and throughout New England. Because of his Indian ancestry he took a special interest in human rights and emphasized in his preaching the equality of all men before God.

In May 1833, he visited Mashpee to preach at the venerable Old Meeting House built there in 1684. Mashpee was of interest not only because of the rumors of prejudice there, but also because it had been established in 1660 as a reservation

for the Wampanoag tribe.

When he mounted the pulpit at the old church, he found there not a single Indian in the congregation and only one or two Indian youngsters in the Sunday school.

When he inquired why this was so, he was told the Wampanoags wanted nothing to do with the minister who was appointed to serve them. The minister was the Rev. Phineas Fish, a Harvard educated clergyman who held 500 acres of land in Mashpee



William Apes

but who devoted little time ministering to the needs of the Indians.

The pastor was only the tip of the iceberg of the grievances. The Indians had virtually no say in the government of Mashpee. That was handled by a board of three white overseers who did not live in the community and seem to have little real interest in the welfare of its inhabitants.

The overseers not only appointed clergymen like the Rev. Fish, but failed to provide basic services such as police protection to the Indians residences, forced the Indians to cut timber on their own lands and gave white entrepreneurs lucrative contracts to cut and haul away the timber that was the reservation's main resource.

Apes decided to remain at Mashpee and take up the cause of the Wampanoags. He met with the tribal elders and together they drew up an appeal to the Massachusetts legislature declaring that the United States Constitution gave the Indians the right to govern themselves and that as of July 1 that year they intended to exercise that right.

The Indians were as good as their word for early in July they prevented several white men from hauling a load of wood off the reservation. No force was involved in this action, but word spread quickly to nearby communities that there had been a riot on the reservation.

Newspapers in nearby communities began to pillory Apes as an outside agitator who had come to Cape Cod to stir up trouble. The governor appointed a commissioner to look into the situation and the commissioner had Apes arrested at a meeting called to air the Indians grievances.

The arrest failed to muzzle Apes who was able to press the Wampanoags case through several liberal newspapers in Boston. Finally, in January 1834, the Massachusetts legislature agreed to listen to the Indians grievances. Apes urged lawmakers to abolish the overseer system and allow the Indians to govern themselves like every other community in the state. Several months later, the legislature passed an act allowing the Indians of Mashpee to elect selectmen and manage their own affairs.

Gradually, the Wampanoags took more responsibility. They forced the Rev. Fish to leave the reservation and they appointed a minister of their own choosing. In 1870, the Wampanoag reservations at Mashpee and at Gay Head were incorporated as townships and the Indians were given the full privileges of citizenship. Over the years even to this every day, the Mashpee Reservation and the rights of the Wampanoags are disputed.

Apes remained at Mashpee for some time, but did not play a significant role in the affairs of the community after the successful effort to overthrow the overseers. He died prematurely on April 13, 1839, at the age of only 50.

His legacy was that during a century all too often marked by broken treaties and forced migrations, he had played an important role in gaining one civil rights victory for Native Americans.

Sources: William Apes autobiography, A Son of the Forest; online Wikipedia: William Apes; online, Your Dictionary: William Apes Nullification of the Unconstitutional Laws of Massachusetts, relative to the Mashpee tribe; Paul Brodeur, Restitution, the land claims of the Mashpee, Passamaquoddy and Penobscot Indians by New England

Hartford watchdog

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his ear to the keyhole to listen for any sound inside.

"Jack is so well trained now that he makes several rounds by himself every night and if anything is wrong it doesn't take long for him to find it out. He never misses a door, and never neglects to listen carefully before leaving.

"The dog has already been the means of capturing several sneak thieves. The men did not become alarmed at the sight of a dog as they would have been had an officer appeared on the scene, and continued their work until the police arrival on the run.

"Mr. Ryan says he can form no idea of what Jack will develop into as he keeps on. He is growing smarter and smarter every day and there is a possibility that in the course of time he may become a first-class detective."

SHU Digital Commons

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totals also include Hawaii, 15 downloads at the very left edge of the map, and Alaska, 8 downloads above. The total U.S. hits were 11,039.

In a separate data sheet, Lysobey listed some of the other nations and the number of downloads from 2014 to 2020: China, 1,030; United Kingdom, 711; Ireland, 608; Australia, 328; Canada, 263; France, 217; India, 158; Russian Federation, 154.

She also listed a few of the 732 total Digital Commons institutions at which *Shanachies* have been downloaded. They include: Sacred Heart University, 40; Connecticut State University System, 40; Yale University, 38; Fairfield University, 31; Meteor, (commercial), 11; Connecticut Education Network, 10; IVY Tech Community College of Indiana, 10; DoD Network Information Center, (military),

9; U.S. Department of Veterans Affairs, 9; Lake Geauga Computer Association, (organization), 9.

The *Shanachie* issues are included in a segment designated "The Irish American Community Collections." That collection also includes several other substantial compilations, including:

—Col. Thomas W. Cahill Civil War Letters. This comprises numerous letters to each other by Cahill, commander of the state's Irish regiment, and his wife during the war. These were donated by Bob Larkin of Cheshire, one of our members whose ancestor fought and died with the Connecticut 9th Infantry.

—Ancient Order of Hibernians papers, including Connecticut, the United States, United States Ladies Auxiliary and worldwide groups, donated by Phil Gallagher of Danbury. He is a longtime member of the AOH and a state and national historian and writer for the AOH.

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*In Ireland, a Shanachie is a folklorist,
historian and keeper of the traditions of the people.*

"We have kept faith
with the past;
we have handed
a tradition
to the future."

Padraic Pearse

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